

# The Womens Missionary Magazine

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## EGYPT SPECIAL HOME MISSIONS IN EGYPT

Introduction By Minnehaha Finney, Editor for Egypt.



MISS MINNEHAHA FINNEY  
Editor for Egypt

In introducing this Special Number on "Home Missions in Egypt" I want to quote from a paper which was read at the 1927 Egypt Intermission Council. "A bit of history may be enlightening at this point. When the American United Presbyterian missionaries came to Egypt in 1854, they began work on the principle of a proposed cooperation with the Coptic Church. To this end they labored by every means in their power for about five years. But the Coptic clergy would have none of them and their teaching of the Scriptures to the common people, and they cast out those of their own people who insisted on a knowledge of the Word of God. So the missionaries were compelled reluctantly to organize a church which is generally known as the Egyptian Evangelical Church. The first members included two former Copts, one Syrian and one Armenian. Thus this Church was the child of Providence, contrary to the first judgment of consecrated men. It was first organized as a Presbytery and later as a Synod with five Presbyteries. It is now recognized as independent administratively and financially, and it cooperates wholeheartedly in evangelistic and educational work throughout

out Egypt and the Sudan with the American United Presbyterian Mission.

This church, in addition to the witness, in and through the congregations, and in addition to all the Home Mission work, which is for all, Moslems and nominal Christians, is cooperating more and more in special evangelism among Moslems and what may be called Foreign Missions in the Sudan."

If I, a mere woman, may be allowed to express my opinion I think that the life and vitality of all the Christian work here in Egypt whether represented by the Synod of the Nile or represented by the work of the Board of Foreign Missions and the Women's Board is linked up with this idea of "Mutual Cooperation". The winning of Egypt for Christ is a large task, one which once undertaken cannot be given up without losing much that has been gained.

In presenting to the readers of the Magazine this Egypt Special on Home Missions in Egypt it has been the aim to have most of the articles written by Egyptians. Some of them have been written in Arabic and translated into English while others have been written straight off in English. Much more could have been written but space would not permit. I had expected to have an article on The Laymen's Movement but failed to get it this time. It may appear again.

ABIDING SPIRITUAL POWER IS OUR GREAT NEED IN EGYPT.

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## Synod's Plans for the Occupation of Egypt

By Rev. Ibrahim Girgis, Treasurer of the Synod of the Nile.

**W**HAT is the equipment which the Synod has prepared for the occupation of the Nile Valley?

It is related of Alexander the Great when he equipped his army against Persia and the East that he divided all his wealth among his officers. When asked by a friend "What did you keep for the morrow", Alexander answered, "I kept hope."

This illustrates the way Synod expects to take possession of the Valley of the Nile. Synod is full of hope and by this hope is encouraged to work, gather money, train men, and equip agencies for the carrying of this great work.

Hope being a word of wide meaning it is necessary to define it so that it is known what is meant by saying "hope is the equipment of the Synod for the possession of the Nile Valley." In this connection the word hope implies that Synod has the right to possess this Valley, also that she is

able to possess it. With this vision and power success is assured.

My aim in this article is to relate what Synod has already accomplished in laying plans for the possession of the Valley of the Nile along the lines of these two main thoughts "vision" and "power."

The Synod has done a work of great importance in the matter of educating the Christian communities here in Egypt in the appreciation of the fact that the Nile Valley belongs to Christ.

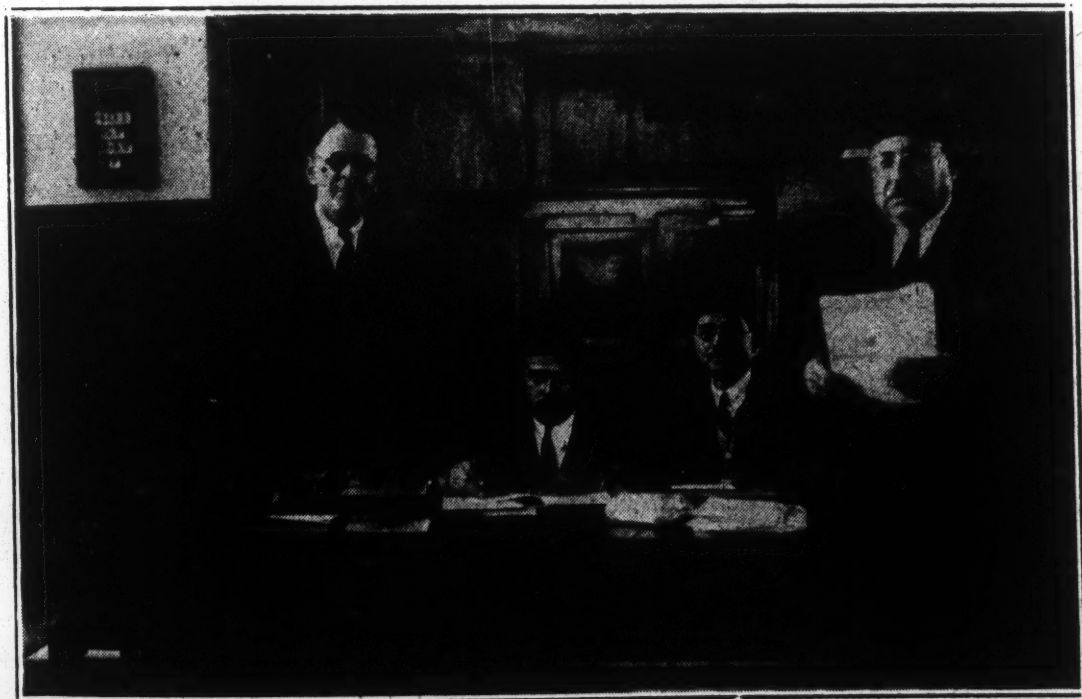
The greatest reasons for the weakness of Christianity in all the Near East and in this land of Egypt are the knots and wrinkles and imperfections which have crept into her fabric as the results of centuries of severe and prolonged persecution. This ancient Christian Church has become like an old woman long past the age of bearing sons and daughters and only indifferently interested in nurturing



the family rapidly falling into decay.

I remember well a visit I made some ten years ago with Dr. Zwemer to a religious institution of this Ancient Christian Church in Cairo. We met with the faculty and had a very profitable talk with them on our duty as Christians to our Moslem fellow countrymen. Everyone agreed with everything that was said on the subject. After a few days I met one of the men who had been present at the interview and he took exception to the sentiment that we Christians had a duty towards Moslems. In vain I tried to bring him to see that the last command of our Savior was binding on us in this day as well as on the disciples in the early days of Christianity. This lack of responsibility towards our Moslem brother is not confined to an individual here and there but is very general among Christians so much so that it is con-

sidered that we have no right to give the gospel to Moslems. It has been the duty of the body of Christians as represented by the Synod of the Nile to create the sentiment of aggressive evangelism and that among all classes of unbelievers whether they be Moslem or nominal Christian Copts. It is recognized by everyone that the Synod of the Nile stands for the straight Gospel given freely to all classes and conditions of men. The earlier missionaries established this principal.—Dr. Lansing, Dr. Hogg, Dr. Watson, Dr. Harvey, and others—and it has been adhered to throughout all these years by the Ministers and Laymen of the Synod of the Nile. The shop is very often turned into a place of preaching, the farm furnishes a place for a religious meeting. Many an old man rivals the youth of his family in learning to read so that he can read and study the Bible for



**OFFICERS OF SYNOD**

Rev. E. E. Elder, Moderator; 1st Clerk, Rev. Hanna Makar; 2nd Clerk, Rev. Tewfik Geyyid; 3rd Clerk, Rev. Gebra Hanna.

Cut furnished from Mrs. George Moore Memorial Fund.

himself. This religious revival extending over three-quarters of a century has not been confined to the churches belonging to the Synod of the Nile but has spread into the Coptic Church here and there and the day is surely coming when all known to be Christian will unite in the effort to bring Egypt back to Christ.

We are full of thanksgiving to God that He has so wonderfully blessed the efforts of the Synod of the Nile from the early days up to the present; we thank God for the growing membership which exceeds the number of the believers of the early days of Christianity. Every effort is being made to train up a body of Christian soldiers ready to suffer hardship in raising the banner of our Savior and extending His Kingdom in this Valley of the Nile. The activities of the Synod as represented by religious meetings in the organized congregations, and in the unorganized gatherings, the frequent conferences and retreats for Christian workers conducted by the ministers, the evangelists, and lay members, all tend to the growth of the work.

Every effort is made to make the church membership a working body under the guidance of the Holy Spirit. The Christian Endeavor Societies have become a vital force in the life of the Church. The Laymen's Movement has found a place in nearly every congregation and its aim is to get every member to do something, to do some sort of work for the glory of God and for the advancement of the Kingdom. The Women's Missionary Societies, the Sabbath Schools, the Day Schools, many of them being pastoral schools, all have a big part

in the training and educating of the members mentally, morally and spiritually. Preparing for the future is the end and aim of all these organizations, calling out an army of Christian soldiers who will win Egypt for Christ. These organizations do much to arouse and awaken and strengthen the hope of believers and to urge them on to a greater and deeper realization of the power stored up in Christ Jesus for each individual believer. When each one of the 20,000 members of the United Presbyterian Church of the Synod of the Nile can say with the Apostle Paul "for necessity is laid upon me; yea, woe is unto me if I preach not the Gospel," then we shall, indeed, be prepared to rebuild the ruined tabernacle in this country.

In view of all these possibilities of our organized forces it yet remains as an important part of Synod's work to keep ever in the mind of the church members here in Egypt that this land belongs by right to Our King and Savior and that it is our right and privilege to restore it to His sovereignty. It is also a part of Synod's duty to ever keep before the Egyptian Church the fact that we have all power to possess this beautiful land for Christ, that in very truth, our power rests in Him whom we love and whom we serve. All this means that the deepening of the spiritual life of the members of the church is a thing of first and greatest importance. It is the plan and aim of Synod more and more to give attention to attainment in confidence and trust in God Himself, the source of all power, to seek after that faith which will conquer all difficulties and to be full of that zeal which enables us to suf-



fer in patience just so Egypt may be won for Christ.

As we are conscious of the hand of God in directing the affairs of His body of believers here in this land so we are conscious that God is at the same time directing the affairs of the nations here in the Near East to the advancement of the Kingdom of our Lord. The downfall of the Caliphate, the rise of the Wahhabis in Arabia with their propaganda against the Moslem creed as taught in Egypt and other Moslem lands, calling these Moslems infidels, all has tended towards more independence of thought among Moslems. This new attitude is becoming rather general in Egypt. The Feminist Movement in Egypt opposing the Koran openly as regards polygamy and divorce, and other political and social upheavals are having a great influence upon the minds of the more enlightened Moslems in spite of the murmurings of the sheikhs in Al-Azhar University. The Moslem of today is not the Moslem of yesterday. His view of the Gospel has changed. He has become more willing to listen to its teaching. The Christian teacher has more prestige than in the days of old. This all tends to strengthen our hope as a body of Christian workers that the day is approaching when Egypt will truly know the Lord according to the promise.

The Synod of the Nile has already undertaken to train its workers for these increasing responsibilities. The New building for the Theological Seminary in Cairo though smaller than it should be, situated, as it is in one of the best quarters of the Capital

City was built by the Synod and the School is now under the care of Synod. Though inferior to that ancient Theological School in Alexandria which produced such great men as Pantaenus, Clement, Origen, and Athanasius who broke down heathenism in Egypt and established Christianity yet we have the hope that the Theological Seminary of the Synod of the Nile will be as greatly used in reestablishing Christianity in this land. Every effort is made to fit our students for the great work which is before them. At present there are twenty students. We need many more if this Nile Valley is to be won for Christ.

The Synod of the Nile carries on a definite and well arranged financial campaign every year. An effort is made and with considerable success to get all members to give of their means for the support of the work. The following is the report of the Financial Committee of Synod for the year 1927:

|                                                                 |               |
|-----------------------------------------------------------------|---------------|
| The offerings for evangelistic work from the congregations were | ....\$130945  |
| The offerings from the Christian Endeavor Societies were        | ..... 4320    |
| The offerings from the Sabbath Schools were                     | ..... 2310    |
| The Income from Day Schools were for their own support          | ..... 265060  |
| Total                                                           | .....\$402635 |

The increase in these offerings over former years was \$20,000. This fact has greatly encouraged the Synod and in itself is an impetus towards stirring up the local churches to self support and also to giving more largely towards the general expenses of the Synod.

The Synod of the Nile has in addition to this Financial campaign

been carrying on a definitely arranged Evangelistic campaign. One method of procedure is to have the Christian Endeavor Societies undertake the visiting of certain villages and districts in their neighborhood and another method is the sending out of individual church members two by two to neighboring villages, taking to them the Gospel message.

The Synod of the Nile finds encouragement in the fact that there is more and more a spirit of unity manifested by the different bodies of Christians living and working here in Egypt. We hope in the near future to have all the evangelical forces working in Egypt united in such a way that the aim for winning Egypt for Christ may soon be realized.

The United Presbyterian Mission here in Egypt has done a glorious work and has put new life into the spiritual forces, inspiring others to undertake for themselves the good fight of faith. This Mission is still supporting the Synod of the Nile with men and money, directing educational institutions, hospitals, orphanages, and sending out their men and women as leaders in the great field of evangelism and with their help the Egyptian army of Christian workers is encouraged in the belief that Egypt is to be won for Christ. May God strengthen us more and more in this hope and teach us to lay hold of His strength which never faileth those who trust Him.

## Karmous Church--"A Home Mission Church" in Alexandria, Egypt

By Miss Ethel Weed, Alexandria.

"**Y**E who His temple throng,  
Jehovah's praise prolong".

It is a far cry from the beautiful temple of Solomon with its dignified ceremonies, or even from the beautiful city churches where some of you gather on Sabbath mornings to worship God, to our dingy meeting-place in Karmous, Alexandria, where grown-ups listen to services crowded together on an assortment of benches made for children, and where, if one attempts to sing, one is constantly in doubt as to just what one ought to make one's voice do next in order to keep with the majority. But when I attended an *ihitfal* there, such as the installation of the pastor, which oc-

curred March 4, when the people literally did throng in, and both rooms and the hall were filled to the limit of their capacity, these words will pop into my head. (And right here let it be said that, strictly speaking, it is doubtful if I did attend that service. I will put it up to you to decide whether I did or not; for it fell to my lot to police the stairway and prevent the overflow of children, who could not be squeezed in anywhere and were not willing to go home, from making so much noise that the people inside could not hear the service. I heard a part of Mr. Skellie's instructions to the pastor. But, at



any rate, I "honored them" with my presence.)

It was the first time there had been an installation service in the Karmous Church, or rather in the Karmous School; for it is in the flat rented for the use of our Karmous Girls' School that the Karmous Church worships. It was Rev. Badrose Soas who had the honor of being installed the first pastor of this church. He is well acquainted with the people of Karmous, as he served the congregation as stated supply for one year before his installation as pastor. Mr. Badrose is highly respected in the community, and is a most suitable leader for this people.

On April 1, at the first communion service after the installation of the new pastor, there were 11 members taken into the church, 5 by profession, and 6 by letter from other congregations. On April 8, there were 14 babies baptized at the morning service.

The Karmous Church is young; for it was organized April 4, 1926. Its membership is only 76. But it has great potentialities. It is situated in a community where there are great possibilities for fruitage in the Master's work; and the pastor and the two young elders are awake to their task. One of the elders has informed the writer that he visits 105 houses per month, reading the Bible and praying with the members of each household. They are badly in need of a suitable place to worship, and, although they are few in numbers and poor in this world's goods (the male members of the congregation are 37, and their average wage probably between \$15 and \$20 per month.

The highest salary received by any man in the congregation is \$45 per month); yet they have valiantly set about the task of raising the money to buy land for a church. It is two years that they have been setting aside money for this purpose; and the sum has grown to the amount of \$460; but they estimate that the amount required to buy the piece of land needed will be \$8,000 or \$10,000. After they have their land there will be the task, with Synod's permission, of collecting the money to build their church.

Karmous is not only a mission church; but it is also a missionary church. It has its mission in the Gheit-el-Einab district of the city. Members of the Karmous Christian Endeavor Society find the funds for the rent of a room in Gheit-el-Einab, and members of the Karmous Church conduct meetings there on Monday and Wednesday evenings, with a women's meeting on Thursday mornings.

Karmous women are beginning to do their part, too. The Karmous women's missionary society is conducting its own meetings and handling its own funds. Its regular contributions for the year 1927 amounted to \$15.17; its Thank-Offering for 1928 (March) was \$45. We are hoping that the women will soon awake to the opportunities that are lying all about them for direct service, in hunting up and bringing to the meetings those who are inclined to grow careless. The session is planning to appoint a committee of women for this important work.

"And God hath chosen the weak

things of this world to confound the things which are mighty; and base things of the world and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are". 1 Cor. 1:27-28.

One does not have to look very far to find the evidences of "things that are" which should not be, everywhere

in Egypt. And we believe that it is just such "weak things" as the little Karmous congregation that God is using and will continue to use to confound the mighty machinations of the Evil One. Wont you do your part by remembering before the Throne of Grace our little Egyptian congregations, for whom God has set big tasks?

## A New Church in Cairo--The Ninth Church

Translated from El-Huda

**W**EDNESDAY, the 21st of March, 1928, was made famous in the annals of the Abbasia church by the fact that on that day there took place the ordination of Dr. L. M. Henry and Sheikh Kamil Mansour as elders; and Luka Effendi Abd al Malek and Rizk Effendi Yusef as deacons. There was gathered for the occasion a great

crowd of the sons and daughters of the church in Cairo, including many of the resident missionaries. The Rev. Saleh Hanallah, chairman of the evangelistic committee which had elected him to perform this function, opened the meeting with a few earnest words about the work of the Lord in that place. He also put the usual



**PASTOR, ELDERS AND DEACONS OF THE NINTH CHURCH, CAIRO.**

The Pastor is in the center; to the left is Mr. Kamil Monsour, to the right Dr. L. M. Henry. The other two are deacons, Luka Effendi Abd el Malek and Rizk Effendi Yusef.

Cut furnished from Mrs. George Moore Memorial Fund.





CONGREGATION OF THE NINTH CHURCH CAIRO, COMING OUT AFTER A CHURCH SERVICE  
This new congregation worships in the Fowler Orphanage.

Cut furnished from Mrs. George Moore Memorial Fund.

questions to the new elders and deacons. Then he, with the other members of the committee and the Cairo pastors, came forward and laid their hands on them. Rev. Saleh prayed the formal prayer asking the blessing of God on the elders and deacons, on the place, and on the work of the Lord therein. Rev. Labeeb Mishriki then came forward and directed a few words to the new appointees. Following this, the Rev. Tadros

Nosair gave a strengthening discourse full of enthusiasm, congratulating the church on her competent appointees, and urging it to be mindful of its duties towards them. Dr. Zwemer also gave an eloquent address with special reference to his friend, Sheikh Kamil Mansour. The meeting was closed with music by Miss Estvad and a special choir, followed by prayer and the benediction.

### THE FOWLER ORPHANAGE

The Fowler Orphanage in which the Ninth Church, Cairo, worships is a center of beautiful service. Many homeless children have found loving care and "Mothering" within its walls.

In the last report, Miss Barnes says: "We are thankful to record the fact that nine of our girls united with the church. Also two girls from our day school joined the church. One of our daughters is doing good work as a Bible Woman in connection with the church."

## Message from Egypt and the Sudan

### To the World's Tenth Sunday School Convention, Los Angeles.

By SHEIKH METRY SALIB DEWAIRY, CAIRO, EGYPT

Sunday School Field Secretary for Egypt and the Sudan, and delegate from The Synod of the Nile.



SHEIKH METRY SALIB DEWAIRY  
Cut furnished from Mrs. George Moore  
Memorial Fund.

Mr. Chairman, ladies and gentlemen:

To appear before this distinguished world convention is for me a pleasure and a great privilege.

I am not tonight a lecturer but a pupil come from the Orient to learn from the teachers of the world and to sit at the feet of our Supreme Master, Christ the Lord.

President Watson and I have the honor to carry greetings from the land of Isis, Osiris and Horus to the City of the Angels; greetings from Egypt, one of the most ancient centers of culture and religion, to America, a leader of modern civilization; greetings from one of the youngest constitutional countries to the land of Washington, Jefferson and Lincoln. Their names are loved and honored in my fatherland. The political gospel of your late President,

Woodrow Wilson, has been instrumental in transforming Egypt from a somewhat despotic life to one which is becoming more and more democratic.

Greetings from an ancient Christian nation whose evangelist was no less than St. Mark himself and whose foreign missionary work, commencing in the Second Century, reached far and wide into the Sudan, Abyssinia and India.

The annals of the Egyptian martyrs for the truth of Christ are glorious. The intense and unrelenting Roman persecutions were one of the causes producing such heroic souls as Origen and Athanasius. The intellectual genius as well as the spiritual depth and character of these two Egyptians has, as you know, profoundly influenced the history of the whole Christian Church.

From the monasteries of Wadi Natrun within the borders of the Libyan desert the spirit of mystical devotion, ascetic self-denial and Christian philosophy fundamentally affected the life of the Church in the East.

Chiefly through St. Athanasius this secret power of mysticism and holy living was reproduced in the Church of Southern Europe and was the chief means for taming and spiritually conquering the half-savage tribes of Goths and other Teutonic invaders.



The great Moslem invasion in the seventh century, threatening with tribute, or prison, or sword, forced most of the Christians to accept Islam. A small but noble minority remained loyal to their Christ. Many endured torture and death. The despotism that followed and its Arabic environment kept the remnant so backward intellectually and spiritually that they lost much of their Christian inheritance. However, they held fast to the name Christian and they practised their ecclesiastic rites. They guarded tenaciously the traditions and the Holy Scriptures of the Church of Christ. But through the long period of the Middle Ages and these modern centuries the pathetic shadows of Islam and the Mohammedan social system have fallen across my beloved country.

In the nineteenth century pioneer missionaries from America and England were sent to preach the Gospel to Moslems. In those days to mention even the name of Christ aroused intense feeling and fanaticism. The followers of Mohammed presented a wall of opposition against any direct appeal to study or practise the Christian faith. There seemed to be no better way to reach the Moslems than through the Christian Copts, the descendants of the ancient Egyptians. But the Coptic clergy, owing to their lack of education, were at once hostile to that movement.

Those Copts who welcomed the missionaries were practically thrust out from their National Church. But they were thrilled by the appeal of the Word of God and they felt loyal

to their new leaders. They organized a new, reformed Church. They desired that it should serve for the enlightenment of their fellow-Copts, to commence personal evangelistic effort among Moslems.

From the very beginning the missionaries started Sunday Schools to give Christian education to children and adults. These small classes were often the means of developing churches. Every congregation had its Bible school. This movement continued to grow in the rapidly increasing Evangelical community. But there was scarcely any organization and most of the teachers were not specially trained.

#### EGYPTIAN S. S. ASSOCIATION

After the Zurich Convention you sent us in 1915 two of your earnest workers, Rev. and Mrs. Stephen Trowbridge. The World's Sunday School Association appointed Mr. Trowbridge at Cairo as General Secretary for Moslem Lands. I have had the honor to work with him from the beginning. We have undertaken to choose the best of your Western means and methods in religious education. We have used our judgment, and our freedom in adapting these to the special needs of our nation and to the requirements of the Sudan, the vast country of the black tribes. The Sudan is one of the principal gateways into the heart of Africa and in area is more than four times the size of France.

In Egypt fifteen provincial conferences are held every year. These one-day conventions provide demonstration lessons, give spiritual energy, and result in starting training classes

for teachers. In 1927 there were only four training classes in Egypt conducted by Egyptians; in 1927 our country had over 100. Our motto is: Where there are two teachers or more there should be a training class.

#### NEW LIFE IN THE COPTIC CHURCH

And what has been happening within the Coptic National Church? In 1917 a group of earnest young laymen, aided by certain progressive and devout priests, determined to undertake the starting of Sunday School classes for the children of their own congregations. They knew that these efforts might be seriously opposed by the conservatives among their higher clergy. But they began in faith. And the first step they took, before gathering a group of boys in the Cathedral Church classrooms, was to consult with Mr. Trowbridge to learn about methods and literature. He gave their leader several books in English and in Arabic. Two of the latter, "How to Conduct a Sunday School", and "Teacher Training with the Master Teacher" deeply stirred the leader's mind and confirmed him in his resolve. The consent of the kindly and venerable Patriarch was secured for the use of the Arabic Bible in the edition published by the British and American Bible societies. Boys and girls came crowding to the classes. A central committee for Egypt was organized. Lesson helps in Arabic began to be published. Ten thousand of these are circulated every week within the Coptic Church. Ten years ago one would scarcely have believed this possible. In 1916 not a Sunday School class existed among the one million Copts in this ancient communion. The significant fact is

that most of the teachers are young laymen and students preparing for the priesthood. It is a movement of youth. The attendance has now grown to 9,000 and these Coptic Bible schools are to be found in a great many towns and cities. Let me give you one concrete instance of this awakening. Father Tawadros Abd Maryam, the priest at Armant and himself an exceedingly able teacher of children, has placed an Arabic New Testament in the hands of every one of the 222 scholars in his congregation. You can imagine the possibilities of this new movement if it is animated by the spirit of real Bible study and Christ-like service.

Mr. Trowbridge and I wish to emphasize to you that the awakening I have been describing has developed from within the Orthodox Coptic Church and is independent of Protestant Missions and the growing Evangelical Church of Egypt. The movement is not an activity of the World's Sunday School Association and is not even affiliated in any formal way. We of the World's Association feel a deep and earnest interest. Our attitude is expressed in the words: *God bless the effort with a wonderful blessing!* We welcome our brothers of the Coptic Church, to join, when the right time shall come, in a fully representative Egypt Sunday School Union. The divisions of the Church of Christ have been too pronounced in the past. May the supreme responsibility of leading our Mohammedan neighbors to Christ lead us into such a Union.

The Moslems of Egypt and the Sudan number over eighteen millions.



Our first call from God and our most imperative is to make known and interpret the truth of Christ and His present power to redeem from sin, to teach as well as preach His Cross and His Resurrection.

With the wonderful meetings of the International Missionary Council at Jerusalem still fresh in my mind I wish to emphasize with my whole soul that we cherish the Bible as the divine and supreme instrument of God for the saving of the world, and that *in the very midst* we do not place curriculum nor methods nor denominational doctrine, *but the child himself*. Conversion, life, thought, consecration to God, character,—*these are the objectives that shine like the stars!*

You will be interested to have a comparative statement, to know of the progress since the Glasgow Convention at which Egypt and the Sudan were well represented. (May I say at this point that I wish that my friend Rev. Ibrahim Girgis were present also in this great gathering.) In 1924 the Sunday Schools of these two countries numbered 331; today we have 531. The enrollment four years ago was 33,204; now it is 46,252. There are three definite causes for the increase: first, the effort made especially in the Evangelical Church to commence in every city and town Sunday Schools for the street children; second, the steady growth of the attendance among the Orthodox Copts; the third and principal reason is the remarkable awakening in the Shulla tribe in the Southern Sudan.

#### IN THE SUDAN

How can I describe to you in these

few moments that dramatic and God-given revival? Nine degrees from the Equator, on the banks of the Sobat and the white Nile live the pagan Shulla tribesmen. On the hot prairies they herd their flocks and in the thorny jungles they live their primitive life of hunting and fishing. These one hundred thousand souls have resisted all the pressure and encroachment of Moslem conquests. They have held tenaciously to their fetish worship, their weird animism and their ancestral customs. They are tall in stature, remarkably courageous, and proud. When Mr. and Mrs. Trowbridge travelled nearly two thousand miles from Cairo to Doleib Hill station in 1917 they found Mrs. David S. Oyler teaching the first Sunday School class in the Southern Sudan, a group of six boys and girls. Dr. Oyler was translating parts of the New Testament. These friends and their associates Mr. and Mrs. Guthrie were eager to develop the Sunday School as one of the essential parts of their work. But for six years there was slow and limited response. Then came a period when Mrs. Oyler concentrated upon a training class and appealed to these young men and women to pray fervently and to go forth into the villages for personal work. At that time the Sunday School attendance in the district was not over eighty. The Spirit of God commenced to touch lives in a wonderful way. A Bible School revival began. Sunday School teachers were in such demand that they had to commence with classes on Thursday and continue every day to the following Tuesday. Repentance from sin, breaking with the old degrading

habits of heathen life, consecration to Christ's service, eager Bible study and systematic witnessing and teaching all through the villages continued to give evidence that this was no passing enthusiasm. More than 150 have been received by baptism into the Christian faith, more than *six thousand* are regularly attending the Bible classes.

In the northern Sudan the missionaries have planted strong work among the Moslems. Khartum the capital, where the memory of General Gordon's heroic self-sacrifice is still fresh and strong, has active Evangelical Sabbath Schools. In Omdurman, once the most fanatical city in Africa, there grew up three years ago a Bible class of one hundred Moslem men and boys. Three brothers, converted one after another from Islam to Christ, are the teachers, one section being for the boys. An eager interest, frank discussion and a spirit of loyalty to the class have shown the value of teaching Moslems by themselves without asking them to join classes of Coptic race and Christian customs.

### THREE IMPORTANT STEPS

Among the many things your Association has helped us to do I wish to mention three.

1. We have made a good start in producing Bible School literature in the Arabic language. We have published eight books and fourteen pamphlets for teachers. For the children themselves we have printed with illustrations, *A Hero of the Afghan Frontier* and *A Life of David*

Livingstone. Among the handbooks for teachers are:

Childhood in the Moslem World,  
The Point of Contact in Teaching,  
The Boy and the Sunday School,  
The Girl and Her Religion,  
A Master Builder of the Nile.

An evangelistic address, *Temptation and How to Meet It*, has had a circulation of 10,000 copies. But your special contribution through us has been the series of *Golden Suggestions to Teachers*, this being based on the chapters of Dr. Weigle's, *The Pupil and the Teacher*. Prior to 1916 there was no Arabic Sunday School literature, except for the brief but widely used lesson helps produced by the Synod of the Nile.

2. From your association has come the impulse to encourage and organize volunteers from our Church Bible Schools to go on Sunday mornings into the poorest and most crowded neighborhoods to gather the children of the streets into classes.

If you look at Egypt on the map you will see it is the shape of a key. It was the key of civilization in ancient history, and it opened to Christianity the door of Africa. In these days Egypt is our key into Islam. In Cairo is the thinking head, the pulsing heart of Mohammedanism. And the most immediately approachable and responsive of all classes of Moslems are the children of the poor. Out of the big army of children only a few thousand are in schools. When we go into the slums we find great numbers of ragged, mischievous boys and girls wandering in the streets for a living, playing in the midst of the filth and traffic, learning to be-



come pickpockets, gathering the cigarette stubs from the gutters.

The volunteer teachers commence with a song or a picture, followed by a Bible story and an appeal to lead clean, true lives and to learn of Jesus the great friend of children. Six thousand who do not attend any church have been gathered into these classes, sometimes out in the alleys but more often in a rented room. They live on the pickings and the crusts, they sleep on the ground. Many are real gamins, entirely homeless. *Will not some great hearted friend in this convention give us the Central Building we need in Cairo to develop and organize this special work?* Remember how the voice of One rang out in one of the streets of Palestine, "*Suffer the little children to come unto Me!*"

3. I am glad to be able to report to you that on April 10 this year we established in Cairo the nucleus of an Egypt and Sudan School Union. This cooperative effort in which the Churches of the evangelical faith are now uniting, full of promise for the widest national service in the cause of Christ, has come to pass as the direct result of the ideals, the purposes and the spirit you have planted in our midst.

I wish that I had time to describe to you the Bible study work going on in the great land of Algiers, in the Western part of North Africa.

We are just at the beginning of our work. If you will continue your generous cooperation during this coming quadrennium *you may feel confident of constructive and abiding results.* No other power can equal Christian education for trans-

forming the mentality and morality of the Eastern peoples. It is Christian education that clears away the barriers between East and West. So shall come to pass the great prophecy, "There shall be one flock and one Shepherd."

From the depth of my soul and because of my love for my country and my people I wish to tell you in a few words something of the immeasurable difference between the life of Mohammed and the life of Christ.

Mohammed face to face with the problems of sin and temptation is a warning rather than an inspiration. His life is the tragedy of a splendid beginning and a pathetic ending. The Arab historians themselves give the evidence which suggests that his character deteriorated as his power increased. The Quran is not a book to beautify and fill with joy the life of the children.

Mohammed never took a little child and placed him in the midst.

Mohammed never revealed the Fatherhood of God, but rather did all in his power to repudiate the thought. Mohammed could not call the children to see in him the life of the Father, because by his own confession his heart and hand had sinned against the laws of God.

But Jesus, the altogether lovely, the patient, the strong, the gentle, the forgiving Jesus, gathers the children about Him. *And with the light of God's love shining in His eyes, and all the power of God's purity in the earnest tones of His voice, Jesus is able to say to each one, "He that hath seen Me hath seen the Father."*

## The Young Woman in Egypt and Home Missions

By Miss Julia Hanna, Assiut.



MISS JULIA HANNA

Is engaged as Evangelistic worker among Women, Assiut, Egypt.

Cut furnished from Mrs. George Moore Memorial Fund.

**B**EFORE I begin to talk about the Egyptian girl and what she does for her country I must tell you that her opportunity is limited. She cannot do all she wishes because she does not enjoy the freedom the Western girl enjoys, there existing in her land customs that are un-Christian. But I can say also with a heart full of joy that no small number have in recent years resisted and conquered the customs that stood in their way and have taken many forward steps in the work of evangelizing in various ways, and in a word that the Egyptian girl has shown herself keensighted and full of intelligence and sagacity and has appropriated her full portion of the means of learning and of true religion.

As a worker among girls I have made the personal acquaintance of girls of two kinds, the girl who dreams and longs to work, and the girl who works.

The heart of the first is never at rest. She is full of longing to be of use to the souls around her and to bring them into the Christian religion, and she would be ready to do great and important things but that between her and action lies an insurmountable barrier. Her parents and relations give her no freedom or will at the most allow her only to attend meetings and visit a few friends. Should she be filled with desire to help in some evangelistic work or should she speak of an enterprise demanding consecrated self-sacrifice she meets no willingness and receives no encouragement from her friends.

Continually I hear such girls say, "Oh, that I might, Oh that I might!" And one says, "I have good intentions and a noble purpose. Some day I shall achieve." And another, while she silently dreams, creeps quietly towards her holy hopes. One plans the steps that she will take as soon as her opportunity comes, while another does more than that, and holding tightly to her principles, succeeds in helping in small and hidden ways.

Speaking of her brings me to the second type of Egyptian girl with whom I am acquainted—the girl who works.

Some years ago I was talking with a girl friend of good family after she had been visiting Assiut Orphanage. She had been much affected by that work of mercy and was full of desire to do something for the poor and needy. She was hindered by family reasons and though we spoke on the subject several times it came to noth-



ing. But a year later her conscience again became much exercised about the matter. The visit to Egypt of a famous preacher brought things to a head, and after attending several meetings she determined to go forward at all costs. We called on Miss Rena Hogg, who encouraged us in our plan and helped us to put it into effect. A meeting for girls was started, attended at first by this girl and some of her friends, and for eleven years it has continued to make progress. At the beginning, all that was attempted was the making of some clothes for the Orphanage and a very little other hand work. But its output has increased and every second year a bazaar is held at which the work is sold and the money gained is used to help in works of mercy, such as orphanages, and to support girls at school who otherwise would not be educated. This year the members have begun to lead in turn the Bible lesson at their weekly meetings, and some of them are helping once a week in evangelistic work, while others help in silence by their gifts and in other small ways as their limited freedom allows.

Once I noticed one of them often arriving late at our meeting, contrary to her custom. For some time I said nothing, knowing that she had some good reason, and when at last I asked the reason I saw at once she preferred to be silent about it. Knowing her conscientiousness and good sense I was content without an explanation, but after a long time she shared her secret with me of her own accord. There had come into her heart a great desire to help a family

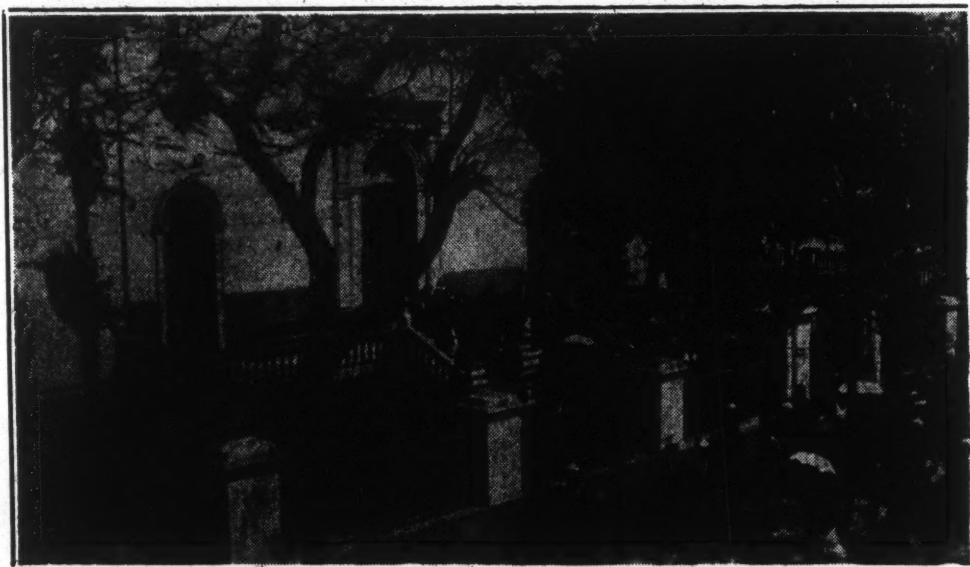
who lived near them—a poor widow with four children. She feared that if she asked her parents for permission to undertake this work they might refuse, so she fell upon the plan of leaving home on Wednesday afternoons a little earlier than her previous custom and visiting this poor family on her way to the girls' meeting. She took with her her little Testament, read a passage and prayed, and left with them whatever she had been able to save from her weekly pocket money. This good work she continued, no one knowing of it but myself, until she married. She is now a mother full of kindness to the poor and bringing up her two little children on true Christian principles.

There are now in our country many educated girls who volunteer for evangelistic efforts in an unofficial way with the approval of their parents, and even some who, without strong opposition from their friends, undertake this as their life work. Others have to meet the strongest disapproval, and some have to face opposing forces and the waves of difficulty every day, and continue to face these with zeal and resolution.

I knew a Christian girl who had learned to read and write in the Church school in her village and who had a sincere desire to serve the Lord. She was of good family in medium circumstances. I met her first eight years ago in her village Church and found in her even more than I had heard of, of leaning towards service and readiness to help her Church or any Church at any cost of self-denial and without thought of reward. She

had been sought in marriage, but refused it because of her sense of call to a life of consecration to special evangelistic service. At home all that she was allowed to do was to teach in Sabbath School and take the women's prayer meeting at her pastor's request, but when visiting a married sister and away from the restraint of her home she was free to visit women in their homes to read and pray with them.

to girls who have become Bible women has been the Summer School which the missionary ladies have planned for us. This has been held in Tanta for the last three years under the direction of missionaries of experience with the help of some Egyptians also, and I shall not forget the words of my sister evangelists in regard to the benefits they have received from the precious instruction and counsels of our friends and teachers, the mis-



**CONGREGATION COMING OUT OF THE CHURCH AT ASSIUT, EGYPT**

This is one of the strongest congregations in Egypt, Rev. Maouwad Hanna is the pastor. Cut furnished from Mrs. George Moore Memorial Fund.

When I met her recently I found that her desire to become a Bible woman had only intensified in the interval and four days ago I received a letter from her full of rejoicing, saying, "The Lord has answered my prayers and the prayers of my friends, and at last my relatives are willing, and even my mother who was so strongly opposed has given her consent, on the condition that I do not leave her till we have celebrated Easter together."

In the last years an encouragement

sionaries. And even our meeting one another and hearing about each other's lives, and our sharing in the necessary house work day by day and in opportunities of solitude, and the intermingling of the old with the young and the birth and interchange of love and friendship—in all these there is encouragement and revival and the renewal of spiritual strength, and through change of air and physical exercise there is renewal of physical strength also.



May the Lord bless the efforts of our friends the missionaries in their enterprises and bring their hopes to full fruition! At the same time I would thankfully remember the encouragement received from Egyptian friends and their prayers for us, and though there are not many of them who encourage us in this service, those who do so are very faithful, and some give to it of their money

and some take willing part in it without payment.

In conclusion I pray that God will break from our necks the yoke of submission to the un-Christian customs that are the greatest hindrance to service and give us the spirit of courage and of victory that we may rise to the height of our duty for the sake of our beloved land.

## Egyptian Women and Medical Mission Work

By Miss Mariam Saleeb, Evangelist among Women in Hospital, Tanta, Egypt.

OUR Lord Jesus Christ when He was on earth healed the sick; he had compassion on those who suffered and comforted those in trouble, and preached to them the Word of Life. He did not always wait for them to come to Him but hunted them out in such places as the Pool of Bethesda which he knew were frequented by the afflicted. Then when He sent forth His disciples He gave them authority and commanded them, "Heal the sick, cleanse the lepers, cast out demons; freely ye have received, freely give." The commission was not simply to preach, but the Master's orders were in line with His example.

Christ began so, His disciples followed His example, and down through the Christian centuries believers have continued His work. They have in all countries initiated the building of hospitals, dispensaries, and other centers to care for those who needed help. In this work women have always borne their full share. We see them as nurses devoting themselves to easing those in pain. What a

Christ-like sight to see one of these "angels of mercy" at the bedside, not simply bringing relief with medicine but giving comfort by her love and sympathy. In our country, until very recently, this work of mercy for the sick has been carried on by women who have come from other lands. Egyptian women have been blessed by the service but they have had little share in the serving.

The American Mission has been an example to Egyptian Christians of the mercy and kindness Christ expects of us. They have two general hospitals in our country, one in Assiut far up the Nile, and the other in Tanta in the Delta. Both of these have for a number of years ministered not only to the needy in the cities where they are located, but they have served those who come from miles around. I was interested to know that the hospital in Tanta was built and still receives yearly help from the *women* of the church in America. In addition to the hospitals the Americans have for a number of years conducted a general clinic in

Benha under the supervision of Miss Holland. This clinic serves many needy people every day. Only a few years ago Dr. Carrie Buchanan started a new work in Egypt,—Child Welfare Centers. She opened two such centers in sections of Cairo that had been closed to Mission work. These two are still carried on by Miss Jane Smith, and a third by Mrs. Fairman. The American University also carries on such work in two needy centers. Work of this sort is one of the greatest of the gifts American women have given to Egyptian women and children and it is serving as an incentive to similar service on the part of Egyptian women themselves.

How anxious we are that our own girls will take this work on their own shoulders and stop saying as they have been accustomed to say, "This is not my business," as if the whole burden of caring for our sick should be laid upon foreigners. We thank God that Egyptian women are now beginning to feel their responsibility in this matter. Some few of the government dispensary positions are now being filled by Egyptian girls who have taken a complete course in a government training school. Egyptian women are awakening and realizing their duty and so are preparing themselves for this work. We find them taking courses in the government training school in Cairo, fitting themselves for various kinds of

nursing positions. Women have always acted as midwives but for centuries they have done this work without proper training. Now in every provincial capital there is a school for training women in midwifery.

But our government is Moslem and you must wonder what our Christian women are doing about the matter. As a church the Evangelical Church of Egypt has not yet assumed



MISS BENNETT OF THE ASSIUT HOSPITAL WITH THREE GIRLS OF THE NURSES TRAINING CLASS

Cut furnished from Mrs. George Moore Memorial Fund.



any responsibility either for the training of medical workers or for the support of medical work. We hope that such a step may be taken some time. But as individuals our Christian people have had a part. Some of our young men have taken medical training here or abroad and some of our Protestant girls have done their share as nurses or midwives, but these have been very few. The American Mission is leading us in this also. The Hospital in Assiut a few years ago established a Nurses' Training School and now three of our Protestant girls are in training and one will graduate from it this summer. The school accepts only girls who have completed the eighth year in one of the mission schools, that is they have had about the equivalent of your Junior High School. The three who are now in training are graduates of the Dr. Carrie Buchanan Memorial School in Luxor. They are in demand because of the high quality of their training and all three of them are going out to fill responsible positions. The one who graduates will be in charge of a Child Welfare center and her service will be truly missionary. In addition to this complete course, the matron of the hospital has cooperated with the management of the Pressley Memorial Institute, the mission school for girls in Assiut, and the senior girls in the school have had some instruction in home nursing, care of children, etc. Some of the girls who have had this advantage have given of their services in the hospital in times of stress when workers were badly needed.

Egyptian women have seen the need and desirability of Child Welfare clinics, so some of them have formed a society for the support and management of such work. They have established three, one in Alexandria, one in Cairo, and one in Assiut. This however, is philanthropic and can in no sense be said to be a home mission project. The sponsors are Evangelicals, Copts, Moslems and Jews and they collect funds from all of these sects. Hence these centers are not evangelistic and no Christian or other religious teaching is allowed in connection with them.

But only this year we are glad that we can report that an evangelistic center is started. The pioneer in this work is Madame Alfred Wissa of Assiut. At her own expense she has brought from England a consecrated Christian nurse to take charge of a Child Welfare Center in a most needy section of her own city. She has erected a building suited to the work that it may have a permanent home. She employs a Bible Woman to carry on the evangelistic work. Would that many of our Protestant women might follow her example. They know the needs of the poor if they would only think of their own responsibility to them and initiate such centers in other towns.

We do see the work developing. We see the government and various societies establishing hospitals and other centers for the care of the needy. We see women training to help this work. But we see too that the need is overwhelming and that as yet the number is very insufficient. Centers where mothers are educated to care for their little ones are so

few that we regard them still as unique.

It is true that only very recently have Egyptian women taken any initiative in medical service for their own people. In that way we can lay no claim to home mission work along medical lines. But for many years Egyptian women have been connected with the medical institutions of the American Mission and so they too have served. Some of this service has been rendered in lowly positions, as maids, cooks, seamstresses, and other helpers. But often such a spirit accompanied it that it was undoubtedly "acceptable service" and real medical missionary ministry.

Another service which has always been rendered by Egyptian women themselves has been the evangelistic work for women in connection with the mission's hospitals, clinics, and welfare centers. In each of these you would find an Egyptian woman or girl whose entire time is devoted to giving the Gospel message to those who are receiving the ministry of healing. In Tanta the more formal part of this work is arranged in a special course of Bible Study, giving in 15 days (the average stay of patients in the hospital) the Plan of Salvation in such form that it may be understood. Coming as it does when a patient is receiving kind care and healing, the message is more gladly received.

For example,—a woman from a house of ill fame came into the hospital very sick. She heard the message as it was given in the ward daily and she wept bitterly. She had been a Catholic in her younger days, but

had renounced Christianity and become a Moslem. When she saw the lantern pictures showing the Crucifixion she was overcome with the realization of her own guilt. She said, "Is it possible He loves me?" She was reminded of the story she had heard about the woman of Samaria and Christ's acceptance of her. When assured that He was ready to accept even her, she gladly accepted Him as her Savior, confessed her sins trusting in His blood, and she died a Christian, bearing witness to His love in the midst of the companions of her life of shame. There was no other place where we could have reached this woman. No Bible woman could have gone to the house where she lived. But in her suffering she came to us and received comfort for her soul though no human remedy could heal her broken body.

Such opportunities as this cannot be duplicated in any other kind of work. The patients are from a variety of places, and positions. We meet the rich and the poor; Jews, Greeks, Armenians, Turks, Sudanese, Egyptians; various sects of Christians, but many more Moslems, as by far the greatest number of our patients are followers of Mohammed.

Not only in the formal lesson does the Bible Woman have an opportunity for service. Perhaps this woman is frightened because tomorrow she is to have an operation. She is glad to have someone come and sit by her bedside with words of comfort and cheer and even more glad to have her pray for strength for the coming day. It may be that another is lonely and just a friendly interest and a chance



to converse about things that interest her is the special help she needs. Then again, perhaps death has come and the friends who have waited with the sufferer are ready to hear a sympathetic word from one who has stood by with them. In fact the greatest part of the worker's time is spent in personal work, "that they may know Him."

We hope that many of our girls from our church in Egypt will consecrate their lives to the special service of nursing or Bible work. We must do our share in fulfilling the ancient Word of God regarding our dear land,—“Blessed be Egypt my people.”

## A Bible Woman and Home Missions

By Miss Isabel Hosack, Beni Suef.

I'M very pleased to tell about Anisa, the new Bible Teacher, sent from The Bible Women's Training School this year. She is a timid little creature but shows early training and the results of a real education such as is given in the Bible School. With all her timidity she is capable of waxing eloquent and frequently rises to the occasion. After the Sabbath morning service in Beni Suef we go together to Nukh, a Moslem village with only one Christian family in it.

Sheik Gergie is a quaint Christian, very proud of having been at Jerusalem. His wife is always smiling and is much respected by her neighbors. She always goes with us and gathers together in many parts of the village large groups for a Bible lesson. In her Christian home first we have Sabbath School with more or less formal program but the people having no clocks do not arrive early.

As we reach the meeting place I always say, "Anisa, run and tell the women to come and I'll teach the children while the older people are arriving". So while Anisa goes through the narrow streets of that

mud village promising a picture card to the careless ones, I teach the children to sing the psalms "God is our Salvation", "The Lord is our Shepherd", and we say together the Lord's prayer, with an explanation to the new ones as to why we say it and what it means. By the time Anisa has returned I have read the day's verses from the Bible, now so suitable from Mark and taught the Golden Text and she steps in with her most appropriate explanation gleaned from Sheik Mitry Dewary's printed pages and that reminds me that Anisa wants a commentary and a Bible Expositor and many books, as well as to have her room furnished.

There is something I'd love to get her and that is a sunny, healthful room to live in and when the Beni Suef community house is built perhaps she can have something better than her dark, ground-floor room and who knows but there may be a shelf on which to accumulate her growing library.

Since the week's clinic there, Nukh has opened its arms to us and at

times gives us too warm a welcome for our comfort; but our hearts almost burst with joy to see the radiant faces, once so hard, and doors open wide with urgent invitations to enter homes so lately either mysteriously empty upon our approach or full of noise after our entrance. So soon have they become eager to join in our service of praise and willing to hear the Gospel story. Along with each day's special lesson we try to give a brief but sufficient story of redemption in Christ, why we need it, how the redemption is obtained and what is gained by those who believe and obey. Surely it is these Bible Teachers like the little Anisa who are transforming the homes of Egypt.

All over this Beni Suef district I see villages from 100 to 10,000 inhabitants, some of them with no Christians, many of them dangerous, most of them fanatical, and ignorant

beyond imagination. My eye is cast in the direction of the hardest and if we cannot get in immediately or directly, we could if we would in two weeks by having a clinic in a nearby village having some Christian influence in it and as the Moslems flock from the fanatical centre to have their eyes washed out by the Christian nurse, it is the easiest thing in the world to accept an invitation to have a similar visit in their village. We know well enough that millions in these villages are dead in sin and going blind at a terrible rate. They all have tracoma and are so anxious to be helped physically that they receive our message of God's love and ever ready forgiveness with melted hearts. There may be better methods but I know of none so immediately successful and so easily financed. It surely was the Master's method. May He give us His grace and power.



A DELTA WHEAT FIELD

A Bible Woman on her way to her new work in the village adjoining this field.



## Stewardship

Address given by Madame Nashid Bey Morcus at the meeting of the Delta Presbyterial, which was held in the United Presbyterian Church at Heliopolis, on March 30, 1928.



**MADAME NASHID BEY MORCUS**  
Known by her many friends as Sitt Farooza, a daughter of the late Rev. Shenudah Hanna and the mother of ten children.

Cut furnished from Mrs. George Moore Memorial Fund.

**I**N these days there has been a great deal of talk about stewardship and it is one of the vital subjects about which much has been written in the religious papers both in the East and West. In reality, this subject should be considered one of the oldest subjects in the world, as stewardship began in Paradise. When God created the world and all that was in it of plants and trees and animals, he gave it into Adam's care. But that he might make it clear to him that he was only the steward, not the owner of the land, He allowed him to eat of all the trees of the garden except one, the tree of the knowledge of good and evil. This one he forbade him to touch so that every time he looked toward this tree, he might remember that he was God's steward and had not the right to use and enjoy everything that was in his care except as God granted to him this right. But Adam was disobe-

dient in this matter and fell from grace.

What is a steward? He is one who represents another in some certain work or business, within limits which are very clearly defined by the one who appoints the steward. Therefore it is very plain that the right to use these things, whatever they may be, freely and fully rests only in the owner, not in the steward. So God, the Great and Glorious One, is the owner of all things, whether seen or unseen, as the Psalmist says, "The earth is the Lord's and the fulness thereof; the world and they that dwell therein", and the believers, men and women, are His stewards.

And now we wish to think for a little of two important points:

First—the things of which we are stewards.

(1) We are stewards of our lives. All believers are Christ's, for Christ bought us with his precious blood, as we read in 1 Cor. 6:19-20. "Ye are not your own. For ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's". We are stewards over our mouths, so that no evil word shall come out of them but only that which is good for edifying, or salt for preserving. We are stewards of our eyes, that we may not look to that which is false, of our ears, that we hear only that which is holy; over our thoughts, that we think only "whatsoever things are true, whatsoever things are honest and just, and pure, and of good report, if there

be any virtue and if there be any praise." We are stewards of our feet that they may not walk except in the ways of righteousness, and in those places where we may glorify God. That is, we are stewards of our daily lives, that we may live for Christ, as the apostle said, "For whether we live, we live unto the Lord, and whether we die, we die unto the Lord: whether we live therefore or die, we are the Lord's."

(2) We are stewards of our time. The life which we live on the earth whether long or short, Christ speaks of as a day, for he says, "Are there not twelve hours in the day? I must be about my Father's business while it is day, for the night cometh when no man can work." We all know that God's purpose in our lives, in the years in which we live on the earth, is his glory, for Christ said, "that they may see your good works and glorify your Father which is in heaven" and as the Apostle says, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Being stewards of our time doesn't mean that a woman shall leave her daily work in the house and spend all her time in reading the Bible and preaching to others. Every one of us has her special household duties which she must attend to, but it is expected that the rest of our time shall be used for God's work. How much time we spend in talk which is of no benefit. How many hours do we waste without doing any helpful thing for others, such as visiting the sick, or the sorrowing, or making peace between those who have quarreled, or talking with another about

the most important thing in life, the salvation of her soul, or the reading of helpful books or magazines for our own growth in grace.

What a wonderful example Christ was in these things! He spent only three and a half years in his public ministry, yet how many things he accomplished in that time. He went about in the towns and villages of Palestine teaching the people, healing their sick, and spent his nights, many of them, in earnest prayer on the mountain top. While often we, because we haven't time, we say, neglect the study of the Word and family prayer, while we waste much time in things which are unimportant or useless.

(3) We are stewards of our possessions. It is a recognized fact that the gold and silver, the wealth of the earth, is God's. As we read in His Word, "The silver is mine and the gold is mine, saith the Lord of Hosts." Or as David said when the offerings were brought in for the temple, "All things come of thee and of thine own have we given thee." No one can deny that all that we have of mental and physical power and of ability to earn wealth in any manner, is from God, therefore man is God's steward in the use of these things.

I do not wish to speak especially of those people who had such a vision of their responsibility to God that they gave, some half of all that they possessed, others three-fourths of their wealth, and others all that they owned, but I do wish to speak of the tenth, for God says, "Bring ye all the tithes into the storehouse, that there may be meat in my house." Possibly one of the ladies present may say,



How does the subject of the tithes concern us, since we are not of those who receive salaries or have special incomes? But we, as daughters, wives, or mothers, are responsible for bringing this matter to the attention of those whom we can influence, and being the means of bringing them to feel their responsibility in this matter. And we ourselves can be tithers, even though we have only that which we receive for household or personal expenses.

(4) We are stewards of our children. Children are a great blessing from God, and also a charge which He places in our hands and of which we must give an account. It is not sufficient that we take care of their physical needs, as food and clothing, and for their education, although these things are important and necessary but the most important thing is their immortal souls, their religious training, which should begin in their infancy, when the mother begins to plant in their hearts the love of Jesus, to pray with them, to watch over them, that they may form proper habits, to take them with her to church. It also includes punishing them when they need punishment, and rewarding and encouraging when this is needed; so that from childhood they may live for Jesus.

It has been proved by experience that those men who have been a blessing to humanity have been the sons of God-fearing mothers who have realized their responsibility to God for these committed to their care. If worldly mothers endeavor to prepare their sons and daughters to occupy high positions in this life which

is so short, how much more should we as Christian mothers, try to so train our children that they may be as lights in the midst of darkness in this world, to shine as the stars forever and ever in the heavenly kingdom.

Second—What is required of stewards?

(1) It is required of a steward that he be faithful, as the Apostle says, "Moreover it is required in stewards that a man be found faithful." Joseph was a faithful steward in the house of Potiphar. The Lord says, "Be thou faithful unto death and I will give thee a crown of life." And in the parable of the talents which the master gave into the hands of his servants, we see how when he returned and reckoned with them, He said to each of the two who traded and gained, "Well done, good and faithful servant." Each one of us is either honest or dishonest as stewards and let us ask ourselves whether we are faithful with regard to these things which God has committed to our care, our lives, time, money, and children.

(2) The steward must give an account of his stewardship as Christ says in Luke 16:1-2, "There was a certain rich man which had a steward and the same was accused unto him that he had wasted his goods. And he called him and said unto him, How is it that I hear this of thee? Give an account of thy stewardship." And the Apostle Paul says in Romans 14:12, "So then every one of us shall give account of himself to God."

How difficult is the position of the steward who must give an account of his work if he has not been faithful,

and how pleasant the position of the faithful steward at the time of reckoning! Let each one ask herself in which of the two states she will find herself in that day, which comes when least expected. It behooves each one of us to examine her own life while there is yet time, and to make right what is wrong there, that when the time of accounting comes, we may give our account with joy and confidence.

(3) The faithful steward will receive his reward at the day of accounting, but the unfaithful one, punishment. The servant who traded with his five talents and gained other five talents heard these words, "Well done, good and faithful servant. Thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." But the one who hid his talent, heard these words, "Take

therefore the talent from him, \* \* \* and cast ye the unprofitable servant into outer darkness."

The faithful servant received a great reward, the unfaithful one, a terrible punishment. The first entered into the joy of his Lord, where there is joy and gladness, the second entered the place of punishment, where there is sorrow and weeping, the first entered heaven, the second, hades.

We know that after this life there are two places, not three, light or darkness, the right or the left, paradise or hades, heaven or hell, and may the Lord give us grace to be faithful in these various things which are committed to our care, that we may enjoy the glories of heaven which God grants us in the person of his Son, our Lord Jesus Christ, to whom be glory in the church, now and forevermore, Amen.

## The Larger Vision

By the Rev. Tawfik Saleh, Assiut.

IT is not an easy role to play the prophet. One can easily wander about in dreamland or build lofty castles in the air but this may be delusive. The dreamer will have to face the facts, and castles must stand on firm foundations. Thus, it is with a great deal of diffidence that the writer attempts to write on the larger vision for Egypt.

From the start, I beg of the reader to keep in mind two things; firstly, that this is not a description of what a tourist finds in Egypt this day, but it is what the writer hopes Egypt will

have in the not very distant future; secondly, that what is here visioned for Egypt is based on comparative growth in the past and latent possibilities in the present. With this understanding let us picture *the Egypt to be* from the evangelistic, educational, medical and social view points.

### THE EVANGELISTIC VIEW

The Church in Egypt grows. Most of the big churches are self supporting and each is helping to support at least one other church. To a num-



ber of villages, near by, that same church is sending Christian Endeavor Gospel Teams every Sabbath afternoon. These meeting places are being built up steadily year by year.



REV. TAWFIK SALEH  
Assiut, Egypt

The Church above supported becomes self-supporting. Several of the places opened by the Endeavorers are thus helped to quicken growth. This same operation is duplicated everywhere.

Such a vision is very practical. It is already being done in many places, my home town, Deir Mowas, being one. The Synod will find it necessary, very soon, to set free an able minister whose all-the-year-round work will be to unify forces and publish successful experiences in other places. His machinery is all ready today for every Presbytery has an Evangelistic Board and the Synod

has a general Board made up from representatives of these. The specialized Board Chairman heads the latter.

Already, this suggested system is very successfully tried in the sphere of finances. The Rev. Ibrahim Girgis, the Synod Treasurer, recently freed for this purpose, is working wonders. We cannot spare many able pastors but we shall have to, in order to reach better efficiency.

There is a general, solid, quiet spiritual revival by this time. The Church has been doing the Master's will. His Spirit is enjoying a free course in the hearts of believers. The result is simple and natural. The Church radiates its love to the surrounding Mohammedans. These are directed to Christ by the Christians' life more than, and as well as, by their word. What a glorious day this will be for our Lord!

#### THE EDUCATIONAL VIEW

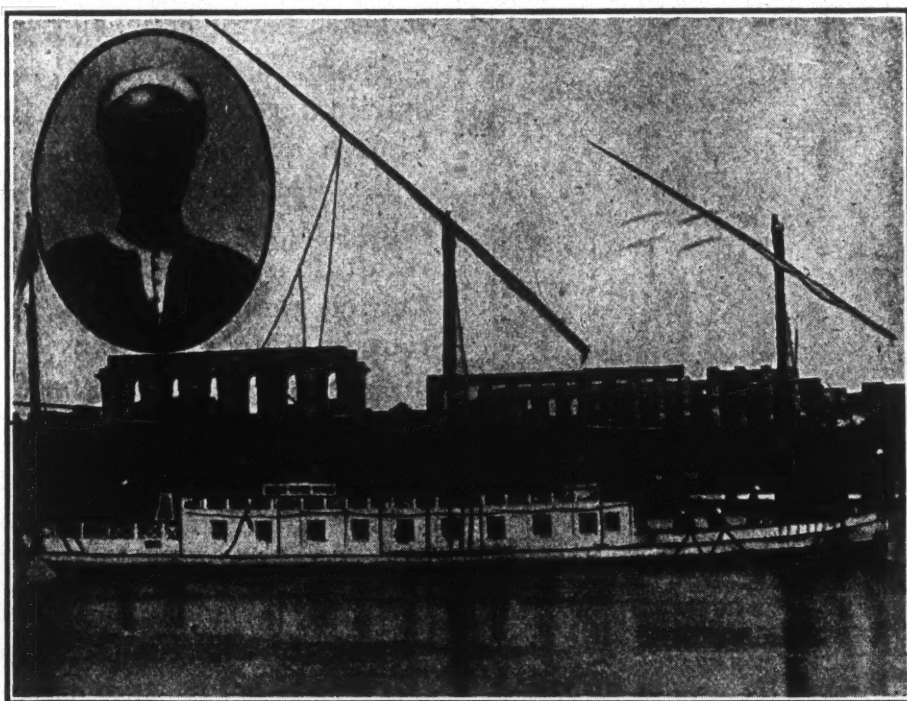
Egypt is being awakened to the value of education. Government schools are being established at a very fast rate. The next ten years will mark a decisive change. No longer will a boy or a girl have to travel long to find a school where he can get some kind of education. Our little Church schools are already squirming under the impact of Government free education competition on the one hand and the inability to qualify under the new Health Department regulation on the other hand.

Can the church abandon this field? No, unless the Church desires to stop growing in educated membership and intelligent leadership. The schools run and supported by the Government

are Islamic in influence though some of them may contain a minority of children of Christians. They run on the Sabbath as on any week days which necessarily weakens, if not kills, any sense of Sabbath observance. There is no wonder, therefore, that experience proves that the Church cannot expect recruits from such schools. On the contrary the

a little discomfort in body and a little sacrifice in money.

Here again this vision is based on a sound foundation. The District school has been successfully tried in Deweir, Sidfa, etc. There must be a specialized Educational secretary to head the present machinery in Presbyteries and Synod.



THE IBIS

Loaned by the Mission to the Gospel Team, led by Rev. Tewfik Saleh, June and July 1926; visited 54 places in 52 days; 8500 souls heard the messages.

Inset—Rais Salem, 63 years on the IBIS, over 50 years its captain. He knows more preachers, meeting places, elders and the Nile perhaps better than any living man in Egypt.

Church will exert special efforts towards district schooling. There will be an efficiently manned school for each district. These will feed two Church Colleges, one in Upper Egypt and the other in Lower Egypt. The Church will be systematically educated to the idea that their children's character and their Churches' welfare ought to be safeguarded by enduring

The College part of the system is three-fourths finished. Both in Upper and Lower Egypt there are colleges for girls run by the Mission. The Mission also runs Assiut College for boys in Upper Egypt. Lower Egypt will have to have such an institution to shorten the distance a boy must travel in order to get sound training.





Grateful Villagers from Deir El-Maimoun who have come to the River to see the Ibis off.  
Cut furnished from Mrs. George Moore Memorial Fund.

Most of the larger schools are run directly by the Mission. In God's time, with the missionaries' steering the educational ship in Egypt towards the ultimate port, which is, the Egyptian Church, we look for gradual training of leadership that will, sometime, share, and finally assume, responsibility in managing those schools.

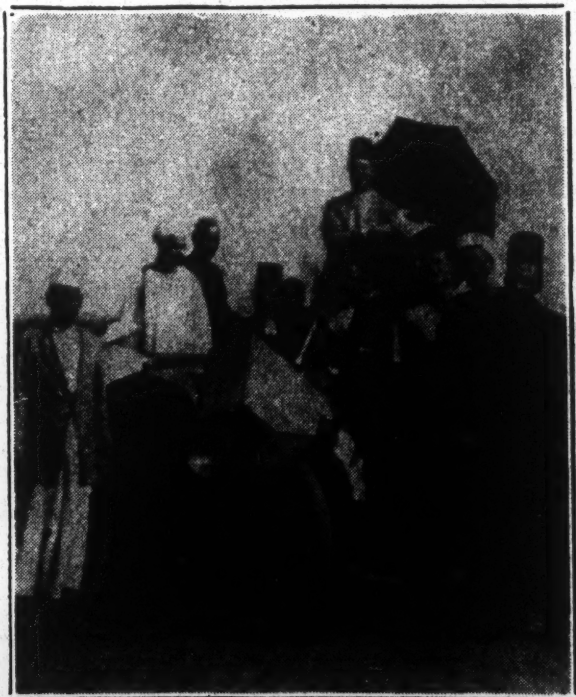
The Church Seminary has reached a very satisfactory stage along this line. More Egyptian professors are now teaching in it and actively sharing in its management. The next step needed is a more thorough training of a few graduates. This will be done through a fund the interest of which will send the most talented young man in the graduating class to either America or Scotland for post graduate work. Who will furnish this fund, Egypt or America, or both?

#### THE SOCIAL AND MEDICAL VIEWS

Egypt is improving rapidly as to medical care. The young men of Egypt are studying medicine in great

numbers and the Egyptian is learning to go to a doctor when something ails him. The Church has a difficult duty in this sphere. Christianity must permeate the medical sphere to make it philanthropic.

The direct step that is being taken now is the social application of



#### WHAT A FORD CAN DO

The Gospel Team going on its way.  
Cut furnished from Mrs. George Moore Memorial Fund.

medicine. Child welfare centers were begun by the Mission, imitated by the Government and recently adopted by individuals. Mrs. Alfey Bey Wissa opened a model center with a well-trained English nurse in charge in Weladyia about a mile from Assiut. Scores of children are treated daily with great results. Mrs. Amin Bey Khayatt opened in Assiut a model sewing center where over thirty girls learn how to make clothes and embroidery. These are rich individuals but the Church will catch the spirit. Not many may possess the means for running such work but the community led by the Church can do it. So, there will be such centres attached to many churches in the near future. Through such means, Christianity will shine as the practical solution of man's miseries.

Along this line of social service, the Church will find it necessary to establish a few homes for the aged.

Public libraries are another field for a much needed service. General health instructions and sound home making will be some of the activities of the various organizations naturally necessitated by such a degree of growth.

This article should not omit a burning question of the day, namely, how long will the Mission be necessary in such a vision? No one can say how long, but everybody ought to say that the missionary is still badly needed. He is needed as a pioneer in many departments of the work; as counselor in the others and as a connecting link between the daughter Church and its mother even after the two former offices will no longer be needed. Space will not permit going into any further details in answering the question.

But, Egypt is growing and the writer has faith in her sure steps.



WATER CARRIERS OF EGYPT



# World's W. C. T. U. Convention

Lausanne, Switzerland

Aug. 3, 1928.

Dear Readers of the Magazine:

As you know the Thirteenth (XIII) Congress of the World's Women's Christian Temperance Union was convened here in Lausanne from July 26th to August 2nd.

Since some of us Egyptian Missionaries have been summering in Switzerland we availed ourselves of the opportunity to attend the Congress. Those of us in attendance

were Miss Margaret Bell, Miss Ida Whiteside, Miss Mary Thompson and Miss Minnehaha Finney. Egypt is allowed only one delegate and Miss Mary Thompson having that honor thrust upon her incidentally had entrance into the "Inner Circle" of the Congress. In other words, since she represented our honored president of the W. C. T. U. in Egypt, Miss Anna Y. Thompson and so being thus the representative of the president of



The delegation from India to the World's W. C. T. U. Congress, Lausanne, Switzerland. Miss Mary J. Campbell, President of the National W. C. T. U. of India, back row left.





an Auxiliary Country she became a member of the Executive Committee. The Executive Committee attended to all the work of the Congress. They were a busy set of women for one week and it was a week of intense heat.

The Program was a very full one—there being three sessions each day and as there were delegates from *thirty-five* different countries the addresses had to be given in different languages. The languages used were English, French and German. However, generally speaking, English was the language of the Congress. Most of the delegates from the non-English

could get the printed report of this Congress and read all these interesting addresses—such as “How the U. S. A. Attacked the Liquor Traffic” by Mrs. Ella A. Boole—By the way, how we all enjoyed Dr. Boole—she is a woman of power on the side of Prohibition. Another valuable paper was “Paternal Rights and Alcoholism” by a woman from Uruguay, a Doctor of Law. “The League of Nations and the Alcohol Question” by Dr. R. Hercod, the Director “International Bureau Against Alcoholism.” Dr. Hercod was a valuable help to the Congress in many ways and I am sure this Con-

The picture on the opposite page is that of The Executive Committee of the World's W. C. T. U. Congress, Lausanne, Switzerland.

This Committee is composed of representatives from 35 countries. The World President, Dr. Anna A Gordon, Evanston, Illinois, U. S. A., is the central figure in the front row. To her right, dressed in white, is our own Miss Mary J. Campbell, of India. To her left is Mrs. Watasi of Japan. Miss Mary L. Thompson (X) back row, represented Miss Anna Y. Thompson, President of the W. C. T. U. in Egypt, on the Executive Committee.

speaking countries seemed to know some English.

The meetings were held in the Hall of the Lausanne University. To me every item of the program was interesting and it thrilled one to hear the reports of progress in prohibition which came from all those lands, from Japan, from China, from India, from Brazil, from Australia and England, and Canada, and Newfoundland, and U. S. A. and all those European countries.

The papers and addresses setting forth the many ways to make prohibition a real success were real eye-openers to all of us.

I wish every reader of the Magazine

gress was a great source of encouragement to him and those working with him against Alcoholism in these lands where every beautiful hillside is covered with vineyards of winegrapes. Another paper most helpful in this connection was, “Non-alcoholic Use of Fruits”; and also another on “Temperance Restaurants.”

Much stress was put upon temperance teaching in schools and very valuable papers were given on various sides of this important subject. In this connection the paper on “Scientific Temperance Instruction” by Miss Stoddard of U. S. A. was most interesting.

We Americans from the U. S. A. were much impressed with the way

all these other lands look up to our beloved land because of the things which have been accomplished for Prohibition. It made us feel that any backward slip would be a shame and a disgrace to our *Land of Liberty and Freedom*.

One very interesting feature of the program was the presentation of the delegates from all the lands represented. In all there were 487. U. S. A. had 150, England and Wales 252, Scotland a large delegation, Ireland also and Australia had 30 if I remember rightly. Germany had 16 three of whom were members of the German Parliament. The little woman delegate from Japan won all our hearts and the delegates from India conducted by our own Mary J. Campbell were very popular. I'm sending their picture.

I must tell about the wonderful open meeting in a big theatre where representatives of all the delegations, dressed in the costumes of their countries, gave two minute speeches. The Swiss Choir, men and women, (hundreds of them it seemed to me) all dressed in their national costumes of the different Swiss Cantons—regaled us with their wonderful music. How the Swiss can sing! On every occasion during the Congress a bunch of Swiss women would burst out in song.

There were several excursions to points of interest, two of them trips on the lake, one to the "Castle of Chillon" and one to Geneva to visit the League of Nations.

The high officials of Switzerland gave marked attention to the Congress. The Swiss Governor or Federal Councillor himself gave an

address stressing the point that, this was the most important women's meeting of any sort ever held in Switzerland.

Dr. Anna Adams Gordon of Evanston, Illinois, the President of the World's Women's Christian Temperance Union did her part in a charming and efficient manner.

I was much impressed with the high spiritual tone of the Congress. On Sabbath morning there was an impressive service in the old historic Lausanne Cathedral with addresses in French, German and English.

Sabbath afternoon there was a Memorial Service in another large church. Among those mentioned were our own Mrs. Harvey and Dr. Carrie Buchanan.

Sabbath evening there were several addresses—one being by Miss Mary J. Campbell and as you all know she always says something worth while.

I have told you rather hurriedly the story of this W. C. T. U. Congress because I wanted you all to feel the great importance of the women of our beloved land standing together on this great question of National Prohibition. Believe me, dear sisters, all the lands of the world are watching us these days and it means much to this old world that the U. S. A. stand firmly by the principles she has so nobly established.

Yours for Christ and Native Land and World-Wide redemption.

Minnehaha Finney.

P. S. Since writing the above I have learned that the great musician, Paderevski, was in attendance at the evening meeting when the delegates in costume told their story. It seems that he is on the side of Prohibition.



## Foreign Correspondence

### SUDAN

Mrs. D. S. Oyler, Editor

#### IF IT BE OF GOD

By Miss Aulora McIntyre,

Omdurman, Sudan.



AULORA MCINTYRE

One time a learned doctor of the law named Gamaliel gave this wise counsel, "If it be of God you cannot overthrow it." Some twenty months ago as readers of this Magazine will remember government regulation was enforced in the Northern Sudan which on the surface seemed to threaten the very foundation of all Christian work. It fell primarily on the mission schools but affected all forms of evangelistic effort. It was the requirement by the government that no Moslem pupil in any Christian school should be required to study the Christian religion without the signature of the parent or guardian to the formal declaration that they were willing for such study. To one not acquainted with the eastern mind and especially with the Moslem's process of thinking this may appear simple enough and only just. But that it was neither was demonstrated by the attitude taken by those Moslem parents, who had children in our schools and on the other hand by the more fanatical Moslems, who having slight acquaintance with our schools were glad of this apparent readiness of a Christian government to uphold Islam, and more especially a class of conniving politicians, who were not zealous for their religion but wished to appear so to their Moslem friends and also to gain favor with the government.

You will remember the disaster that followed in Port Sudan, Atbara, Wadi Halfa, Khartum and Khartum North, and Omdurman. Hundreds of Moslem parents in these cities refused to sign the agreement and took their boys and girls out of the Christian schools. Many came demanding an explanation, saying, "Did we not know you were teaching our children the Christian religion? Have we made any complaints? Have we not already given our consent by the very fact that we have permitted them to come? Now why do you require of us this difficult thing? (viz. of publicly declaring before the Moslem world that they were willing that their children should study the Christian religion.)" They thought that the missions were making the requirement. When they understood that it was the government regulation many of them were very indignant and they reasoned that there must be something "under the straw", as they say, some ulterior motive on the part of the government, else why should a Christian government enforce such a law on a Moslem population. But the missionaries could only say that they were not responsible and deplore the action. The matter became the most popular subject for discussion and naturally affected the work in the homes and to an extent that in the hospital, though in neither had the requirement been enforced. But through the confusion and misunderstanding that followed many men, who would otherwise have given the matter no thought declared that the wives and daughters in their homes should henceforth discontinue any lessons, which included instruction in Christianity.

As a result the year from Sept. 1926 to Sept. 1927 was a most dis-

couraging one for all the Protestant missionaries in the Northern Sudan (The Catholic Mission tried to take advantage of the situation by allowing all Moslem pupils to come to them without religious instruction.) Things looked dark indeed. School attendance fell deplorably, reduced tuitions and debts for books left by many, who left school, made the financial situation more than ever difficult, many of the finest Moslem boys went to the government, Catholic and native schools, the fine Sabbath School class of 150 Moslem boys here in Omdurman almost vanished. In the homes that were still open to us there was tension and uncertainty so that giving the usual Scripture lesson was most difficult.

But I believe that the missionaries both English and American were one in the belief that "If it be of God you cannot overthrow it." Our own mission remained firm in the stand originally taken that whatever the consequences no instruction should be given in either school or home where Christian instruction should not accompany it. This stand was taken in the firm assurance that the past had demonstrated that was God's will. Correspondence between the Missions and the government seemed to accomplish little toward alleviation of the condition.

A seemingly official report was circulated in August just before the opening of schools that a regulation had been passed to the effect that the agreement would no longer have to be signed but that Christian schools would have to receive any Moslem pupil who applied and permit them exemption from study of the Scriptures. It was with such an understanding that the schools were opened, and it may readily be seen that it did not solve our problem, and it looked as if there might be open conflict with the government or withdrawal. Then came the rift in the clouds. A new regulation was pub-

lished. Our mission was permitted the privilege of refusing to take as pupils any, who were unwilling to take the religious instruction, the same position that has been held since the schools were started. What happened? Why this reversal of the former regulation? Who can say? But this much we know. Many were praying there in America, in England, and here in the Sudan and God answered. The wonder happened. Faith was justified. It was demonstrated that to give the Gospel to these black Moslems of the Northern Sudan is of God, so who can overthrow it?

For further assurance and comfort witness the work of the past year. Again the Christian schools are crowded with eager boys and girls. The workers in the homes are all busy to the limit of time and strength and that with increased native staff and find it necessary to refuse some who want to be taught. It is hard too to turn away these hungry hearts. The Moslem Sabbath School class has again filled the classroom, 65 being present at the last meeting.

But what is the most inspiring and heartening of all is the revelation of the attitude of our Moslem friends. Nothing short of what has happened could have revealed their inner thoughts as this has. The loyalty of those, who braved the suspicion, ridicule and threats of their fanatical neighbors, their declaration of confidence in the Christian Mission in the time of uncertainty gave us new hope for the ultimate outcome of the work, for these Moslem people. The very apparent relief and joy on the part of many of those, who had been less courageous, at being permitted to let their children come to our schools again, is cheering indeed. A new atmosphere of good will and respect seems to be prevalent. Enquirers are coming for instruction



and evidences are not wanting among those taught in the homes, that some are thinking seriously and that the number of secret believers is increasing. To the missionaries have come

new hope and confidence and inspiration and stronger faith. Underneath are the Everlasting Arms. Surely He makes the wrath of man to praise Him.

## INDIA

Mrs. J. H. Stewart, Pathankot, India, Editor.

### CALLING IN SHEIKHAPURA

By Miss Maude Miller, Sheikhapura, India



MAUDE MILLER

One day after school, the teacher said, "We are going to Jasmere's house." By "We" she meant herself, her sister who used to teach in our school, and myself. I was keen to go to Jasmere's house, for she is such a fair girl and so bashful, I wanted to know what kind of a home she comes from. She is as fair as I am, and when she comes to school some days with her cheeks touched up, she can fairly compete with the Broadway belles at home.

Her home is in the bazaar, and I was not much impressed at first on reaching it. We went up a flight of stairs and were ushered into a room that was all open, a contrast to the rooms in which we are often entertained. We looked through the open doors onto a balcony with a railing around, all of which reminded me of one of the rooms that used to belong to the Raja, in the fort here. I felt

the surroundings as of the old Moghul kings, such as I never felt before. And even more so, when we all sat down on the floor on a Persian rug. It was after twelve o'clock, and we were hot, so we were vigorously fanned by a servant, with a scimitar-shaped fan.

Of course, in order to show friendship, we had to eat, so some oranges and mangoes were brought in, also some lemon soda and ice. The teacher and her sister were given glasses to drink from, but I was given what they told me was a silver cup. Our hostess noticed that after eating, our hands were sticky from the juice of the oranges, so she ordered a servant to bring water in a large brass pitcher; he poured it over our hands into a silver bowl, and gave us a clean towel to dry with. Everything about the place, the glasses, towels, all were as clean as could be. Anything clean in this land makes an impression on me.

These people are Sikhs, and when I mentioned the fact that I had been to their Golden Temple in Amritsar, which is the "Mecca" of the Sikhs, our hostess told me that they had a copy of the Ghrunt Sahib (their sacred book) in the house, and asked me if I wanted to see it. Of course I did, so we took off our shoes and went into the little room, their "holy of holies", where the book was. It was put on a pedestal and covered with silk cloth that was trimmed with gold braid. On the walls of the room were pictures of their "Gurus", holy men, and scenes from their lives. One

picture showed a Guru being persecuted by Mohammedans and Hindus, who had compelled him to sit on a red-hot stove. Another showed one being torn to pieces by Mohammedans and Hindus, both sects claiming the man after his death. Another showed miracles being wrought by a Guru.

During the conversation, this woman told me that she attended a Mission school and had in her possession a New Testament and a copy of the Psalms.

The next day, we went to a Hindu home. It too was fairly clean and attractive, and here again we were given lemon soda and fruit. Our hostess showed us a picture of a young man, one of her relatives, who lives in England, and she told us with a touch of pride that he has an English wife.

That evening, we went to another Hindu home, where the mother of the home had just recently died, and the daughter was still mourning. They are Brahmins, but the father is a lawyer and has travelled. He got his education in England and has been even to New York and to Europe, but still clings to his Hindu customs.

The daughter's mourning was even more bitter than usual, because her mother had died on a bed. There is some superstition about their dying on the bed. It is a bad omen. They seem to believe that we come from the earth and must go back to earth; therefore we must die on the ground.

The only words that sounded in the least comforting in this house of mourning, were to the effect that it was God's will and that God does as He pleases.

The next evening some Mohammedan women who had been to a party at one of our neighbors came in to call and tell us that they were starting a women's club and would like us to join. We said that we would gladly.

And so it goes. We feel that we are being given a great opportunity here. But what do these people need and what do they want? Can the Bible woman visit them and tell the Bible stories? They can all read and a good many of them have Bibles or access to Bibles. They have all of this world's goods that they want, and are comfortable. They have saints to worship, brave ones in their estimation and good. They have a moral code or are getting one through their education. Many of them are good, moral people, and when it comes to doing the honorable and honest thing, they have high ideals. Are they happy? They are the "rich young rulers" of the land. When it comes to giving up all and following the lowly Jesus, they turn away sorrowful, for they not only have much possessions but they have much "izzat", or honor from rank and position, and many relatives.

We go among them with great faith, for He is able.

We wish to call attention to the articles in this issue on various phases of Prohibition. For the next few weeks this is the most important subject in our nation. See pp. 339-342, 347-348, 361-363. May we request that the article by Mrs. Harriet Boobyer, on the Editorial page be read in the next meeting of your society.—Editor.



## Editorial

MRS. JOHN P. WHITE, Editor, 657 South Detroit St., Xenia, Ohio.

### THE TESTING TIME

By Mrs. Harriet S. Boobyer, Temperance and Reform Secretary, Pittsburgh, Pa.

We have come to the testing time of our belief in Prohibition. For over eight years now we have had Prohibition, seen the large measure of success that has followed it economically and spiritually, and are convinced as to its ultimate and crowning success were it to be honestly and completely enforced by those who firmly believe in the law back of it. But never before have we been called upon to express that belief so concretely and decidedly in our vote as we will at the polls November 6, for the Eighteenth Amendment, the law from which springs Prohibition, is the vital and fundamental issue of the campaign, and is linked inseparably with the selection of a President.

Realizing this, will any woman, least of all any church woman, neglect to ballot November 6, or hesitate for one moment to choose between "party" or "principle" when so much hangs in the balance?

Three generations of men and women have prayed and wept and worked to bring about Prohibition. They saw and they experienced the liquor traffic and the saloon in all its awfulness, and the sin and sorrow and suffering of it all so tore their hearts that their cry was, "This must go absolutely." As years went on, in God's time, there came into being by the most orderly and legal procedure that constitutional amendment which, in its provisions, absolutely barred this traffic.

Now we have a presidential candidate who said in his telegram of acceptance, "It is well known that I believe there should be fundamental changes in the present provisions for national prohibition." In his acceptance speech Gov. Smith also makes this statement regarding the Eighteenth Amendment; "The platform of my party is silent upon any question of change in the law. I personally believe that there should be a change and I shall advise the congress in accordance with my constitutional duty of whatever change I deem 'necessary or expedient.' . . . I believe, moreover, that there should be submitted to the people the question of some change in the provisions of the Eighteenth Amendment."

Change in any of the provisions of the Eighteenth Amendment, or its enforcing Volstead Act, means going back to old conditions, surely and inevitably, sooner or later. We have tried all other provisions in the past—local option, state option, war-time prohibition (or government prohibition)—and they did not work, nor will they again, for they compromise with evil.

We have been the only nation of the world to apply the sane solution to the drink problem, to cut off the evil at the roots. Canada, our neigh-

bor to the north, is trying government control of liquor and suffering from the effect of that plan, evils as great as she had through the open saloon. This is well authenticated from authoritative sources, although covered up by a wet press.

I have traveled this summer through six countries of Europe, and I came home more convinced than ever that absolute Prohibition is the only way. We have accomplished a great deal when we have cleared our streets of the sight and smell of liquor. As the years have rolled on since the disappearance of the old corner saloon, we have forgotten much of its danger, but with the first smell of liquor in France unconsciously and unbidden there flashed into my mind all the old sensations aroused by passing such places in our own country. And if they were unpleasant on the outside, what of the inside?

One sees in France and Italy the multitude of side walk cafes where people sit, gossip, and drink the "light wines." To the casual observer, it seems so pleasant, so harmless—such modification as we could have so safely. But those who have gone more deeply into national conditions can give their findings as to whether this drinking is entirely harmless or not, and we must further realize the danger point is in the difference between the Latin temperament and our own, which makes such leisurely sipping of drinks impossible.

One sees in Germany the innumerable beer gardens, where families gather, and one meets with beer drinking everywhere; it is such beer as this, of a supposedly light alcoholic content, that the head of the National Committee for the Repeal of the Eighteenth Amendment says Smith will give the workingman. Yet Germany has a very strong and growing prohibition sentiment, and there is sound reasoning behind it: beer in its final effect is intoxicating.

Anyone who wants to go back to our old conditions and review them may do so in England, where there is a people of our own temperament and drinking habits who have a wide open saloon. You could not but realize the awfulness of it if you saw it all over again, and in horror of its ever returning to your streets, your community, a constant and pressing temptation to your young people, you would feel as I feel, that no price is too great to pay, no work too hard to do to prevent a repetition of our former experience.

So, dear women, VOTE and VOTE CONSCIENTIOUSLY.

Christ stands over against the ballot box today as He stood over against the treasury of old. Always He does, and surely never with more expectation that the people who have named His Name shall stand back of all that is righteous, than at this election, for this election is "the most solemn, the most far-reaching, and the most vitally significant and important to the people of any for the past sixty-eight years."



# Thank-Offering Department.

EDITED BY MRS. MRS. O. H. MILLIGAN.

Thank-Offering Secretary

905 Publication Building 9th St., Pittsburgh, Pa.

## THE THANK-OFFERING WHAT IT IS—WHAT IT DOES

### 1. *What Is a Thank-Offering.*

A Thank-Offering is an expression of our gratitude to God the Giver of all our gifts.

### 2. *What Is the Purpose of the Thank-Offering Department?*

To develop the grace of grateful giving. Our Thank-Offering Boxes are constant reminders of His goodness to us and should be kept in sight. A Thank-Offering is not a payment for blessings but our "Thank you" to Him.

### 3. *How Is the Thank-Offering Given?*

God's blessings to us are daily and we should express our gratitude by daily gifts placed in our little blessing boxes. These accumulated gifts are presented once each year in our Ingathering service.

### 4. *How Is the Thank-Offering Disbursed?*

As soon as the Thank-Offering is received by the General Treasurer it is deposited and remains in the banks until it is distributed to the different missionary departments the first Tuesday of June. It is disbursed each year in proportion to the needs of the Departments.

The interest accruing until the Thank-Offering is disbursed goes to the Contingent Fund, paying for printing and supplies of the Department and aiding in the general expenses of administration.

The Thank-Offering has a large part in the work of the Women's General Missionary Society. It helps to carry forward, with God's blessing, the work in India, Egypt, Sudan and Abyssinia. It makes possible the

developing of opportunities among the Mountain people and the Freedmen. Not only training the mind and hands that these people may be useful members of society but leading men and women, boys and girls to know Jesus Christ as their personal Savior.

The stalwart Indians, too, in the reservations assigned to our church are hearing the story of Jesus and His love for them. The Thank-Offering has helped to provide faithful messengers. A part each year is placed in Ministerial Fund and quietly disbursed to God's servants or their families, at a time of real need. This Fund has brought comfort and care in sickness and suffering. The Parsonage Fund receives an amount each year to aid its work.

### 5. *What Funds Are Part of the Thank-Offering?*

The Life Directorship \$300, the Senior Life Membership \$25, and the Junior Life Membership \$10, are a part of the Thank-Offering.

The first Senior Life Membership was that of Mrs. Mary Bruce, received in 1886. From the beginning the Board has felt that this fund should be a special fund, not to be used to meet current expenses, but to be held for some specially needed object which the Lord in His providence would indicate and which could not be provided for out of the regular funds. As the money accumulated it was invested and the accruing interest helped to still further increase the fund. The leaflet "Life Memberships" written by Mrs. J. B. Hill will tell of God's leading and the special work accomplished by this fund. The buying of property in Tanta, Egypt for the girls' school, also later money from both Senior

and Junior Life Membership funds helped in the building of that splendid memorial to our beloved Thank-Offering Secretary Mrs. Mary Clokey Porter. Again these funds were needed to enlarge and equip Tanta Hospital. The first Junior Life Membership was received in 1904. As soon as this fund amounted to three hundred and fifty dollars it was applied to the endowment of a child's bed in Jhelum Hospital. The following year three beds in Sialkot Hospital were endowed at three hundred and fifty dollars each and one in the Jubilee Hospital, Henderson, N. C., for fifty dollars. Two years the Junior Life Membership fees were given to the purchasing of an X-ray machine for the Tanta Hospital. In 1920 this same fund was designated to equip and permanently maintain a kindergarten in the Mary Clokey Porter school in Tanta.

In 1926 the Junior Life Membership fees were used for the erection of the splendid school building at Ezel, Ky.

The first Life Director was Mrs. Catherine MacDanel in 1917. The leaflet on this subject written by Mrs. H. C. Campbell will tell the beautiful story of the beginnings of this fund and the building of the church at Frenchburg, Ky.

#### 6. *What Has Been Accomplished by the Thank-Offering?*

During the forty years of our Thank-Offerings \$2,713,155.30 has gone into the great work of carrying the light of Jesus Christ to the needy at home and abroad. We praise God for this money but greater still is the blessing received by the women and children as they presented to Him their Thank-Offerings. The reflex influence of the practice of saying "Thank You" daily to Him can never be computed.

Let us praise God for the work He has accomplished by the Thank-Offering and pray for His richest blessing upon the givers as they express their gratitude by their gifts.

### THE DATE OF INGATHERINGS

The Thank-Offering year is from January first to December thirty-first.

All moneys received by Mrs. Hill, General Treasurer, on January first 1929 will be credited to the 1928 Thank-Offering.

Our Ingatherings are held at different times. Some in September, others in October and November and a very few early in December.

Many societies delay sending their offering to their Presbyterial Treasurer until almost the end of the year.

Will all societies this year send their Thank-Offering to their Presbyterial treasurer in time for her to send the Presbyterial Thank-Offering to the General Treasurer by December first 1928?

This will be a very great kindness both to the Presbyterial treasurers and to Mrs. Hill.

If this is done the money will not be in the holiday mail congestion and all treasurers will have an opportunity to really enjoy the Christmas season with their families.

**ALL THANK-OFFERINGS (as far as possible) IN MRS. HILL'S POSSESSION BY DECEMBER FIRST 1928.**

### HELPS FOR PROGRAM BUILDING AND INGATHERING SERVICE

#### Leaflets

The Home Council—The Thank-Offering Box.

A Thank-Offering Service in Assiut. Egyptian Givers.

The Thank-Offering—What It Is—What It Does.

Why I Give A Thank-Offering.

The First Thank-Offering at Ezel.

What Is A Thank-Offering.

Our Thanksgiving and Praise—Book Mark.

Egypt's Thank-Offering Story.

Life Directorships.

The Christian's Song of Thanksgiving.

Mrs. Morgan's Quarter.



## History of the Thank-Offering.

The Mission Of A Missent Thank You

Box.

Faith In The Unseen In Giving.

Will Your Gift Be Your Richest and Best?

Enlarged Gifts.

Life Membership Fund.

For Roll Call—Gleanings on Giving.

Thank-Offering Questions for Monthly Program (10 in set).

The Evolution of the Jug Habit.

Duties of a Thank-Offering Secretary.

Lost Thank-Offering Boxes.

At Life's Daily Crossing.

Our Thank-Offering.

Gratitude.

Prayer Our Best Preparation.

The Story the Thank-Offering Blanks Tell.

## For Societies

Thank-Offering Message for 1928.

Blanks for Annual Reports of Women's, Young Women's, and Junior Societies.

Blanks for Annual Presbyterian Thank-Offering Secretary's Report.

Senior, Young Women's, and Junior Thank-Offering Envelopes.

Boxes—Senior and Junior Thank-Offering Boxes.

Thank-Offering Creed.

Thank-Offering Poster.

Thank-Offering Service Invitation.

## JUNIOR HELPS

## Leaflets

Three Junior Maids.

Esther's Thank-Offering.

The Junior Thank-Offering—Why?

What a Child's Penny Did in Saving Souls.

Prayers in Verse.

A Gift That Was Not A Gift.

Boy's Thank-Offering.

"Self-Denial Week."

The Gift Without the Giver.

Why Every Junior Should Give A Thank-Offering.

## THANK-OFFERING PAGEANTS

New Pageant—Transferred Treasures.

New Pageant (Junior)—Mother Goose Children Learn New Lessons.

The Alabaster Cruse.

Missionary Magic—(Junior).

The Gospel Torch.

Gifts of Gratitude.

The Blessed Thank-Offering.

Miss Thankless Becomes Miss Thankful.

The Doctor and the Nurse.

The World Call.

Out of Darkness into Light.

Junior Exercise—Praise and Thanksgiving.

Children's Worship.

Responsive Service—Glory to God.

Responsive Service—Grateful Praise.

## Life Members

From June 1, 1928 to July 1, 1928.

\$25.00 each.

22. Mrs. Elizabeth Freymuth, Canton, O. By W. M. S. of Bedford Ave., U. P. Church.
23. Mrs. Mary Littell (In Memoriam). By her daughter, Mrs. Hattie F. Rhodes.
24. Margaret Miller, Kirkwood, Ill. By Kirkwood McClymonds M. S.
25. Mrs. Wendell Whiteman, Monmouth, Ill. By a friend in 2nd Monmouth Y. W. M. S.

July 1, 1928 to August 1, 1928.

26. Aletha Reed, (In Memoriam). By the Mission Creek Society.
27. Mrs. W. M. French, Beaver Falls, Pa. By her five children.

From Aug. 1, 1928 to Sept. 1, 1928.

\$25.00 each.

28. Mrs. Ethelwyn Boyd, In Memoriam. By her husband, Rev. Frank Boyd, D. D.



# Young Women's Department.

Edited by the Young Women's General Secretary,

MISS IDA B. LITTLE,

1503 Dormont Ave., Dormont, Pittsburgh, Pa.

MOTTO FOR 1927—1928:—"WE WILL PASS."

YOUNG WOMEN'S SPECIAL WORK FOR 1926—1927

Support of Girl's Boarding School, Pasrur, India, \$4,350. Salaries—Home:—Matron of Dormitory, Frenchburg, Kentucky; Superintendent of Jubilee Hospital, Henderson, North Carolina, Miss Eva Johnson-Adams; City Missionary at Spokane, Washington, Miss Laura Sawhill, \$2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gorie, Abyssinia; (new) Miss Mary Cole, Wadi Halfa, Sudan, \$800 each or \$1,600. Total Askings, \$8,630 or \$300 more than received in 1925—1926.

## REQUESTS

If you have organized a society since last April and have not yet presented the necessary facts for publication will you not attend to the matter at once. Let us keep up-to-date in all the work.

Again—if you are at a loss to know just what line of work that you as a young women's society or circle should prosecute and most of the members of the society are rather backward in the whole matter, please address the Literature Department, 904 Publication Building, Pittsburgh, Pa., and for merely postage, you may have a supply of the leaflet, Departments of Work; also a catalog or more whereby you can know what literature is at your disposal.

Again—for only \$1.00 per year you may have *monthly* information through the *Womens Missionary Magazine*. PLEASE SUBSCRIBE.

## MUSKINGUM CONFERENCE

No effort will be made to report this meeting for two reasons. First, the Women's Board representative was in attendance only the latter part of the conference. Second, the report has already appeared in the church papers and amply discussed.

You who have read the report will note that no reference was made to a *women's conference hour*, perhaps due to the fact that the name of the one to lead the conference was not printed on the prospectus or program

due to late appointment. But the women *did* have *their own special hour*,—three of them,—and we had a good time together.

These hours might be made much more prolific of good if the women and young women of the nearby churches and others not so far away would attend in goodly numbers. Many who could not go to the General Convention might be able to come for these few days. And we would say not only to *come*, but *come loaded with questions, ideas, solutions for problems*, etc. Dr. Montgomery would no doubt be glad to have you for even part time. It is a good place to go—Muskingum Conference. Try It.

## BEGINNING DAYS

While the calendar offers but one beginning day so far as the year is concerned, January 1, the missionary society is not so circumscribed. April 1, is *one* beginning day of the missionary society. In many societies the new year is scarcely begun until all work is suspended for from one to four months perhaps. Vacations sometimes invite weakness and uncertainty hence September or October sees these staggering societies laboring to get up steam for a fresh start,—So beginning *number two*. Most organizations manage to pass acceptably the New Year's period except for inclement weather and health reason.



The Young Women's Societies have come across beginning *day number three* which means a start on a second twenty-five year's lap of work. One cycle in the history of the Department is closed. A certain success has attended it. Shall the next period of years accomplish in proportion to opportunity what the first cycle has accomplished? The answer to this question is bound up to a large extent within the lives of those whose names are now on the Cradle-roll list, in the Junior Society and the present membership of the Young Women's societies and Circles.

"A good beginning means a good ending" or similar statement is often made. Who then is responsible for the beginning? Not only the officers of a society or the society as a body, but also the individual. Some individuals fail to accept this theory and appear only when a special task is laid on them. Others underestimate their value and say they will not be missed if absent. Then some lazily say, "Its only a missionary meeting so why bother to take the trouble to go." Still others fail to plan for the meeting and overdo so

excuse themselves because of weariness or weather or some other excuse. Whoever heard of an active young woman responding in like fashion to an opportunity to attend a meeting of the college club or other select club or a party that promises to be attractive?

City dwellers know only too well the great necessity for getting under the load when fall is approaching; especially in work relating to moral and spiritual uplift. An impetus must be given so that the stamp of reasonable success may be properly placed right at the beginning thus giving promise of "arrival" at a later date.

Socrates was asked how to get to Olympus? He answered. "By doing all your walking in that direction." Let us learn the lesson. Start right, keep on going right and surely the end shall justify the beginning. When another twenty-five years shall have rolled around, the plaudit will be "Well done!" for the good beginning made in 1928, built on good foundation of the previous twenty-five years has been maintained.

## Methods

The Ethel B. McKune Y. W. Society of Springfield, Ohio, through Mrs. Alice Hoyle has sent its program for review. One member is designated as reporter at each meeting. August promises a "Progressive Party" and December a "Mothers' Party." A play and a "Potluck" supper are also features. Ask Mrs. Hoyle!

The new year book of Parnassus Y. W. Society is at hand. It seems quite complete, but a note accompanying it says "there are new things at every meeting one cannot plan for so far ahead." One month is to have a history of the local society. Special ability, such as reading, singing or

performing on piano or violin is given opportunity in this society. Such special offerings when harmonious with the thought of the evening can be most helpful. Shirkers are not encouraged but workers are, as every name seems to find a place on some committee or in some office. Mrs. R. M. Swank, 305 Walnut St., New Kensington, can enlighten you further.

The program of the Elizabeth Ayres Circle, 1st Columbus, Ohio, has a very artistic cover, made by hand. The name, address and telephone number of each member are found in the booklet. This society is up-to-date in subject material, using the very

latest foreign book, "Friends of Africa."

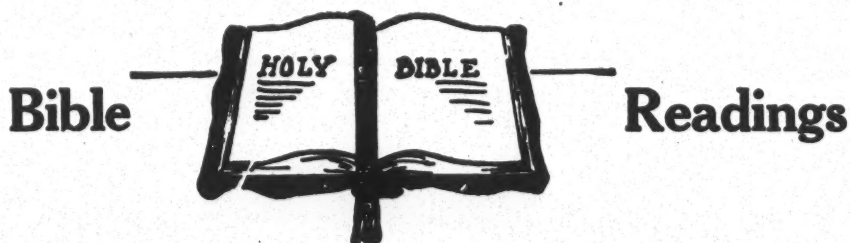
Of special significance is the society's name, Mrs. Ayres having become a member of this church when a very small girl. India has claimed her for quite a few years, but she still holds her place with the 1st Church girls. Miss Louie Connett, 2047 N. 4th St., Columbus, is correspondent.

Miss Anna A. Schroader, 15 Evans Ave., Ingram, Pittsburgh, Pa., presents the Ingram Y. W. Society 1928-1929 year-book. This program is unique in carrying a page for use of the prayer group meeting monthly on a certain Sabbath morning. A footnote says "Bring Prayer Cycles" which means that you must have one in order to bring it. The Cycle is also used in the devotional period of the monthly meeting; in this way every object being touched once during the year. A sunrise prayer-meeting is planned for on Easter morning. "Black Treasures" by Basil Mathews is to be the basis of the programs.

Frequently societies are eager to

do some form of hand work and wonder just what is needed. Dr. Faith Reed of Sialkot, India, through a relative has stated an imperative need. Dr. Reed had occasion to visit a hospital outside the bounds of our mission. One of the churches sent this particular hospital every year a full supply of gauze, cotton and roll bandages; also, rubber gloves for use in the operating room. She would appreciate such supplies for use in our hospitals. Indeed, all our hospitals can use all that is sent, so much being needed in the operating rooms. Any recognized hospital here at home can give directions as to the rolling of bandages, etc.

Miss Eleanor Maconachie of India, said coverings for the poor could always find a place of usefulness. If you like to piece quilts, our missionaries can use the finished product in their work. Some beautiful quilts were in the exhibit at the Buffalo convention, some for cribs, some for half-size beds and some for full-sized beds.



111. Ex. 17:15.
112. Eph. 6:10-18.
113. Jer. 17:9.
114. Gal. 6:24.
115. Heb. 12:29.
116. Gal. 3:13.
117. Ex. 24:18.
118. Deut. 34:10.
119. Jno. 2:19-20.
120. 1 Cor. 6:19.
121. Where is Jesus' face spoken of as marred?

122. What opinion did the centurion express when Jesus died?
123. How did Jesus declare that we must be cleansed?
124. Where does Jesus call himself the bread of life?
125. What proof have we that Jesus went to heaven with a human body?
126. What blessing is promised to him who does God's pleasure on the Sabbath?
129. When speaking of his death, where does Jesus compare himself to wheat?
130. What is the great commission?



## Foreign Missions

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

The missionary party sailed September sixth. The Foreign Secretary is writing her article on the eighth, so that the readers of the Magazine may have the last word about the outgoing missionary party of 1928.

The Treasurer of the Board, Mrs. Hill, was in Atlantic City, having a much needed and well-deserved vacation. The Foreign Secretary left Pittsburgh on the morning of the fourth, meeting the Treasurer in the Prince George Hotel on the evening of the same day. The first person we met on arrival was, of course, our friend, Mr. George B. McClellan, busy, as usual, attending to all the various "last things" that are to be done for a party of forty-one adults and seven children ere they start on the long journey to our three fields, India, Egypt and the Sudan. Miss Blair, the only missionary returning to Abyssinia at this time, started early in August, not even delaying long enough to take in the New Wilmington Conference.

There are few things that equal the zeal and enthusiasm of our foreign missionaries. Anxious to get home, of course, and see their loved ones once more, but keenly desirous of getting back to "my work" as early as possible.

On the fifth we had great pleasure in meeting the missionaries as they arrived in groups from all parts of the United States.

At eleven o'clock on the morning of the fifth, Mr. McClellan had a meeting in the room which is especially set apart for our missionary party in the Prince George Hotel, when passports, traveller's checks, labels for baggage, for "cabin" and "hold", etc., were distributed, and many questions asked and answered concerning details of the coming voyage.

In the afternoon of the fifth, at four o'clock, the two representatives

of the Women's Board had a meeting with twenty-one young women who go out under the auspices of the Women's General Missionary Society. Of this number fourteen were going to India, ten returning, the Misses Janette Howland, Betsy Fleming, Rosa McCullough, Vivian Trimble, Jean Black, Carrie Worman, Olive Laing, Margaret Fehlman, Willa Ramsey and Zarra Hoon; and four new, namely the Misses Frances Brown, Rose Shereda, Helen Weede and Sarah Jane Lamont. Five were returning to Egypt, the Misses Davida Finney, Helen Noordewier, Lucy Lightowler, Laura Wright and Margaret Smith. We were all grieved to receive a telegram from Miss Laura Wright, asking that she might be allowed to arrive on the morning of the sixth, instead of the fifth, as a beloved sister had just passed away. Of course Mr. McClellan wired at once permission to delay arrival. The sympathy of the whole party was extended to Miss Wright, and yet we were all thankful that when the parting had to come, the Lord planned it to be while she was here in this country to share her sister's companionship during the last days of her life.

To the Sudan we had one new missionary, Miss Marguerite Wilson, who has had special normal training and is just the person to fit into the present emergency in our Girls' Boarding School, Khartum North. Miss Mary Jane McKnight was her companion, and the only one returning to the Sudan.

At our meeting, referred to above, we had very practical discussions concerning items relating to the work and especially to travel, medical blanks, etc. Much prayer was, of course, had. Mrs. Hill spoke on finances, explaining her methods of managing

salaries, estimates, etc., for the four fields. We were glad to meet our own beloved representatives, and many of them expressed the opinion that that kind of a meeting was worth-while.

The evening of the fifth was very enjoyably spent in meeting not only the missionaries, but friends who had come to see them off. All who were at the New Wilmington Conference will remember Mr. William Don McClure. He went out to the Sudan with the party. His father and mother, Dr. and Mrs. McClure of Indiana, Pa., were there to see him off. Miss Frances Brown of India is the daughter of Dr. Samuel Brown of the Foreign Board. He, of course, was there to see her off. Miss McCullough of India had a brother and sister who came all the way from Atlanta, Georgia, to see her off.

We were glad to meet Mrs. Nesbitt, who goes to join her husband in his labors in India, after an absence from that country of seven years, when she was staying at home to get the children educated. One daughter is left behind now in Muskingum College.

Mrs. Sowash was also of the party and goes to join her husband. She, too, has been detained in this country for years, attending to the education of her children.

Dr. Maxwell of India goes out alone, leaving Mrs. Maxwell behind, because there is still one son who needs his Mother for a little while longer.

On the morning of the sixth everybody was up early, "last day in America"! As the morning advanced showers began to fall, as if nature were weeping over the departure of friends. You can imagine how busy we all were meeting the different groups, talking over affairs at home and abroad, sending messages to those on the other side, and receiving messages to take back to those who were left behind.

During the morning Dr. W. B.

Anderson arrived. His presence seemed to be all that was needed to make the group a happy one. At twelve-thirty we gathered together in a special dining room to join the missionary party in partaking of their last meal on American soil for years to come. The room was bright, the table lovely with flowers and ferns and everybody seemed in good spirits. At the conclusion of the repast, we had several after-dinner speeches. Dr. Robert Maxwell of India, Dr. McClure of Indiana, Pa., Dr. Samuel Brown of the Foreign Board, Mr. McFeeters of Egypt, Mr. McClellan of Philadelphia, India, Egypt, the Sudan and Abyssinia, and our beloved "W. B." all made brief remarks, sanguine in tone and happy in expression, being something cheerful to remember by all who heard them.

At the conclusion of Dr. Anderson's talk, Mr. McClellan announced, "Everybody go and pay hotel bills, get baggage downstairs and meet in this room at three o'clock." So there was a slight stampede and in a few minutes the room was taken possession of by the waiters, and tables and chairs were soon cleared out and at three o'clock promptly, the entire company gathered for what we call the "farewell meeting". Mr. McClellan issued his last orders, distributed his last material and then turned the meeting over to Dr. Anderson. As usual, Dr. Anderson's farewell speech was just what it ought to be and was listened to with rapt attention by every hearer. Prayer was the next and the last item in the gathering, and everyone went to his or her room to gather up the last things and start downstairs to two large sight-seeing omnibuses which were waiting at the door for their passengers. Through the rain the buses went. It took exactly one hour to ride from the hotel to the dock where the CITY OF HARVARD was waiting.



The Women's Board representatives visited every cabin and desire to report that all our missionaries were very comfortably located, as many as possible being on the upper deck, and none of them lower down in the vessel than the second deck. The music room was overflowing, everybody was writing postal cards and letters to send back with those who were going ashore. I wish you could have heard the "Ohs" and the "Ahs" and the expression, "Look at this", as the different young ladies went into their cabins and found letters and flowers and books and mysterious looking packages all piled up on the berths. If you could imagine how pleased people are when they are starting on a journey abroad to go into their berth and find unexpected reminders of loved ones left behind, you would all remember to send a note, or a card or a book to every member of the outgoing party..

We were glad to find Dr. James and Mrs. Quay and family on the same boat, going back to Egypt, no longer as a United Presbyterian missionary, alas, but to take charge of Y. M. C. A. work in Cairo.

We loitered and visited as long as we could. The call, "All ashore" brought another series of farewells and loving embraces. We walked down the gangway to the waiting auto, which Mr. McClellan had provided, with tear-dimmed eyes, wondering if the same company would ever meet again, until they meet in the Better Country where there are no partings.

Let us remember these dear people as they journey by the way, that the Lord will take them each one in safety to the desired haven.

We had the pleasure of meeting Mrs. Ruth L. Walker and her sister and taking lunch with them this morning. She had returned from Abyssinia while we were away.

A cable received sometime ago reports that Miss McKibben has started

for home on account of health. We are not sure of the date of her arrival.

Mrs. Birbary, Mrs. Harvey's daughter, and her three children, accompanied by Miss May Holland, are expected to arrive in New York on September twelfth.

A recent letter from Anna Y. Thompson informs us that she has taken up her residence in the "Young Ladies' Household," where Mrs. Coventry reigns as house-mother. It must have been a severe trial to leave the home that she had had for more than fifty years, even if she was going to a place where she would be so lovingly welcomed and cared for. Miss Margaret Smith, who was a member of the outgoing party, is also expected to take her abode in the same place upon her arrival in Cairo.

Dr. Mills J. Taylor is busy making arrangements for deputational work, and we are in correspondence with him as to which of our young ladies shall be members of his party.

Pray that the deputational work of all the Boards may receive glad welcomes in all the congregations to which they go, and be used to stir up a deeper interest in the work of the Kingdom at home and abroad. Pray that the power of the Spirit may accompany this work and all Presbyterian conferences and meetings this autumn; that the Holy Spirit may descend in greater power and fullness upon the entire Church, that the members of the congregations may increase in number, missionary societies grow in membership and tithe payers and family altars be multiplied, and that every member of the Church, younger or older, may be so deeply impressed with the necessity of concerted and enthusiastic action, that every Board in the Church shall be able to report to the Assembly of 1929 all obligations met and a cash balance in the treasury.

## Freedmen's Missions

MRS. ADA KERR WILSON, Secretary, 1007 Trenton Ave., Wilkinsburg, Pa.

### "WHAT ROBINSON MEMORIAL HOSPITAL IS DOING FOR OUR COMMUNITY"

An Address delivered at the W. G. M. S. Convention, Buffalo, N. Y., by Mrs. C. S. Simpson, Miller's Ferry, Alabama.

The Wise man Solomon in Ecclesiastes 1:9 says: "There is no new thing under the sun." While there can be nothing new to Him, whose eyes run to and fro throughout the whole earth, a new era opened to the people of Miller's Ferry when the Robinson Memorial Hospital was established.

Miller's Ferry is located near the Alabama river and ten miles from a doctor.

With something over one hundred boys and girls in the dormitories away from their parents, health conditions made a problem that caused no little concern. Added to this, not a member of the faculty knew what to do in case of sickness other than the ordinary remedies of pills, castor oil etc., and frequently did not know when these should be administered to an advantage.

There were no telephone connections, so when it was deemed necessary to send for a doctor a boy was despatched mule back ten miles away, not infrequently to find the doctor twenty miles in another direction. The doctor's visit cost ten dollars aside from the medicine. A big sum for people whose women earned forty cents per day and men fifty cents. So in several instances the doctor was not called when he should have been, while on the other hand because of ignorance of the illness, he was sent for when only simple remedies were needed.

Things came to a climax when two young women in the dormitory took down with what the matron con-

sidered just an ordinary cold, to find out after the doctor was finally summoned that they were suffering from pneumonia in its worst stage. Both died. The mother of one was at her bed-side two days before her death and the other passed away before her parents could even be notified of her illness because they lived twenty-eight miles from the school and far from the railroad. Imagine the shock which came to that home when the wagon came with their daughter in a coffin.

After that occurred, Mrs. Johnson at once decided to take nurse training so that in the future they would know the nature of the students' illness and how to cope with it. She accordingly took a correspondence course and later went to Chicago for practical training. The Women's Board erected a hospital providing twelve beds. Later on Miss Robinson, whose mother had been interested in the work for several years, gave five hundred dollars to erect a home for the nurses in memory of her mother. The hospital is known as the "Robinson Memorial Hospital" because of this gift and interest. Two very capable young women began the course in nurse training under Mrs. Johnson before the building was completed, and had had only a few months training when a call came for them to nurse two high school teachers in Camden who had typhoid fever. They acquitted themselves so well that many warm friends were made for the mission. Hitherto Mrs. Johnson had been designated as "C. H. Johnson's wife" but now she was saluted on the street as "Mrs. Johnson" and with a hearty hand-shake commended for the efficiency of the nurses.

The nearest trained nurse was more than 150 miles away and of course cost very much more than our girls.



The hospital has done more to make friends among the whites than any other one thing. Since the nurses have been going into the homes, bathing the fevered brow, easing cutting pains, administering so soothingly to those in the sick chamber, a most marked change has been noticeable.

In the early days of the hospital Mrs. Johnson often rode mule back at night to the bed side of some sufferer in the community. This she did with no thought of self, the exposure it necessitated, or the price she would have to pay. We all are acquainted with Mrs. Johnson's present health condition because of the unselfish, unlimited, and sacrificing service she rendered. "Greater love hath no man than this that a man lay down his life for his friends."

All down through the history of the hospital the Superintendents and nurses have been rendering invaluable service. The hospital has for its motto "Christian Service." The girls are taught care of the sick and needy, cleanliness of mind, soul and body, and love for God and their fellow-man. It also provides nurses for different sections of our country, and with their gentle touch, sympathetic feeling and kind words many are cheered and made more hopeful.

During the flu epidemic as many as 62 patients were crowded into the hospital. Some of these cases were from the community. Extra cots and mattresses had to be purchased to accommodate the crowd. Some students had to remain in their rooms. Teachers also were treated in their rooms. The superintendent and nurses were taxed to the extent of their strength but through the goodness and mercies of the Lord they were able to minister to these and at times go into the homes of the community and help there. No cases were lost.

Typhoid cases have been successfully cared for in the hospital at different times and the epidemic kept

from spreading. Other contagious diseases also have been treated namely: small pox, chicken pox, measles, and tonsilitis. Most of these recovered.

Miss Rhea, our present superintendent is no exception to the others. There is never a night too dark or rainy, or an hour too late for her to respond to a call be it far or near. Calls often come from those in the community who have sickness in their homes. The people know little of medicine; the majority using patent medicine said to cure all ills. Anything the appetite calls for is usually eaten without regard for effect. The notion that with certain diseases one should not bathe is still very prevalent among some of our ignorant people, and especially is this true of those coming in from other sections. But in obedience to the kind persuasion of the nurses they comply with their request and are made to rejoice over the very pleasant and soothing after effect, instead of certain death as they feared would be the result. The process of educating them out of such notions requires time and patience. But on a whole they are beginning to see, hear, and understand.

We have a community nurse training class of mothers at Miller's Ferry. The aim is to teach them the care of the sick in the home; simple remedies, when to and when not to administer; care of the children, their diet, etc., that their minds and bodies may be properly developed.

Several charter members of our church have been cared for in the hospital in their old age. Some were nursed back to health, while others were made comfortable only until the end came. Not long since one of our elderly lady members who had been operated on for a cancer was brought to the hospital as there was no way of making her comfortable at her home. The only other inmate was a deformed son who spent most of his time trying to work the crop which they had

planted, leaving her alone for hours at the time. She left him reluctantly after much persuasion because of his condition. She had only a few weeks to live but she spent them in a place where she had the very best of attention. She passed away thanking God and praising those who had cared for her so tenderly.

Charity cases are given the same careful attention as others. A message came recently of an entire family five miles away, ill with typhoid fever. No one able to help the other except one of the older girls who was not quite so sick as the rest and who had but one arm. Though the weather was extremely cold the nurses responded to the call for help most cheerfully. They found five in bed. Their groans were touching and aroused the sympathy of all who heard. The family was housed in a little one-room hut. Wooden shutters were used for windows. The room was very dark. It was too cold to open the shutters, hence the girls had to do their work by lamp light. The beds were hard and uncomfortable; they had no springs, only ticks filled with shucks resting directly on the slats. The room was dirty and unkempt, and the absence of the mother, who had been dead for some time, told at every turn. The first day the superintendent and nurses bathed the patients and tidied the beds and room the best they could. The only sheet to be found, which was made of sacks was too small. The next day they took sheets, pillow cases, etc. The father had been ill and was out of work hence could not get the things needed. The nurses saw in the begin-

ning the oldest girl would not live but they made her as comfortable as possible and, though she could not speak, a look of gratitude beamed in her eyes. Two succumbed to the dread disease and it was pitiful that all had to be in the same room and witness the passing of their loved ones.

The nurses fought bravely with the other three until they were out of danger and well on the way to recovery. While ministering to their bodies the nurses also helped them spiritually. They taught the younger ones to pray and comforted the older ones with the blessed word of Jesus Who promised to be their helper in the time of trouble.

The hospital, Missionary society, and friends gave bedding, the school gave transportation, the nurses their services, and one of the leading physicians of Camden his skill—all free of charge.

We could go on enumerating scores and scores of cases which have been treated in the hospital but this would be tiresome for your hearing. We have told you only a little of what the Robinson Memorial Hospital really means to the Black Belt and what it has done to relieve suffering in the community of Miller's Ferry. Through the establishment of the hospital—The hungry as it were, have been given meat; the thirsty have been given drink; the stranger, taken in; the naked, clothed; the sick, and those in prison have been visited. The most desired approval is expressed by the Master Who hath said in His word, "Inasmuch as ye have done it unto one of the least of these ye have done it unto me!"

#### NOTICE

Will Presbyterial Secretaries please send, BEFORE DECEMBER FIRST, the names of the delegates to the 1929 W. G. M. S. Convention, to MISS LILLIAN ROBERTSON, SECRETARY OF THE W. G. M. S., 140 West 71st St., New York City.



## Junior Department.

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

Eight years have gone by since the Prohibition amendment was adopted. There is a whole generation of children and youth today who have never known by personal observation or experience, anything whatever of the evils of the saloon and intemperance, as older people knew of it a few years ago. We are told the liquor interests, realizing perhaps the large part temperance education had in bringing about a change of sentiment, are now trying to educate against prohibition, especially those who are voting for the first time. The children and youth must continue to receive temperance instruction, in season and out, line upon line, here a little and there a little, if we are to preserve our present temperance legislation and secure a better enforcement of the same. We cannot expect young people to be won to the support of the 18th amendment by saying "Thou shalt not!" The reasons why, must be presented in a very convincing and forcible manner.

"Dr. L. P. Jacks has wittily said that the communication of people in these days is not 'yea, yea,' and 'nay, nay,' but 'how, how?' and 'why, why?' The great need which an adequate program of temperance education will supply is that it will answer the 'why, why?' The strategy of such a program is well put in the following little parable: Once upon a time there was a town on the outskirts of which a large field was inclosed by a high fence with signs to 'Keep out!' As a consequence of putting up the fence, many people wanted to get in. They hated the prohibition, 'Keep Out!' and saw no reason for it. The fence was nearly battered down, whereupon the sign was changed to 'Danger, Keep Out!' Even then some people resented the sign, because they did not understand what the danger

was. Finally over the sign was placed: 'Dynamite stored here.' Then all but a very few foolhardy people were content to 'Keep out!' Those few who still insisted on their 'personal liberty' to enter were restrained by the majority, who said, 'We would not prevent your entering if the result would be to blow up only yourselves. The reason we insist on compelling you to obey the law is that your disobedience would endanger the lives of others. Call it a restriction of your 'personal liberty' if you will, but it is no real deprivation to you and it is a very real safeguard to us.' People can not be made to keep out until they know they are playing with dynamite. With large numbers of people, education is needed more than force. Force can be relied upon only partially to diminish the supply of liquor. Education can diminish the demand."

The scientific instruction of temperance given in the schools is excellent in its place, but it is well for us to add to this the teaching found in the Bible. Marion Lawrence has said that temperance teaching "consists in a process of education that will lead the boys and girls to *desire* a purity of life which can be had only through temperance, and to commit themselves to stand definitely and firmly against the liquor business." We must impress the teachings of the Bible about temperance. God's Word will have more weight with the boys and girls than anything any man has said. His Word will inspire in them this purity of life of which Mr. Lawrence has spoken. The following scripture verses are offered for memory work in the Junior societies.

1. It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is

offended, or is made weak.—Rom. 14:21.

2. Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink.—Isa. 5:22.

3. For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags.—Prov. 23:21.

4. Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and makest him drunken also.—Hab. 2:15.

5. Not given to wine.—1 Tim. 3:3.

6. Woe to them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!—Isa. 5:11.

7. Neither thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.—1 Cor. 6:10.

8. Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.—Prov. 20:1.

9. Be not drunk with wine, wherein is excess; but be filled with the Spirit.—Eph. 5:18.

10. Your body is the temple of the Holy Ghost.—1 Cor. 6:19.

11. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder.—Prov. 23:31,32.

12. Be not among winebibbers.—Prov. 23:20.

13. But Daniel purposed in his heart that he would not defile himself. Dan. 1:8.

14. Glorify God in your body.—1 Cor. 6:20.

15. They shall not drink wine with a song; strong drink shall be bitter to them that drink it.—Isa. 24:9.

16. And beside this giving all diligence, add to your faith virtue; and to virtue, knowledge. And to knowledge, temperance.—2 Peter 1:5,6.

17. Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we, an incorruptible.—1 Cor. 9:25.

18. Therefore let us not sleep, as do others; but let us watch and be sober.—1 Thess. 5:6.

## TWO TEMPERANCE PLEDGES

(These may be memorized and recited in concert.)

### Strong Drink:

We will not buy, we will not make,  
We will not use, we will not take,  
Wine, cider, beer, rum, whiskey,  
gin,  
Because they lead mankind to sin.

### Tobacco:

We will not smoke the smoker's  
pets,  
Those little things called "cigarettes";  
We will not snuff, we will not chew,  
Or use tobacco, though others do.

### Profanity:

We will not curse, though many  
dare  
Open their lips to curse and swear;  
From unclean words we will abstain;  
We will not take God's name in  
vain.

## MY BODY

1. My body is a temple,
2. To God it does belong.  
He bids me keep it for His use,
3. He wants it pure and strong.  
The things that harm my body  
I must not use at all.  
Tobacco is one hurtful thing,  
Another, Alcohol.
4. Into my mouth they shall not go;
5. When tempted I will answer,  
"No",  
And every day I'll watch, and  
pray:
6. "Lord, keep me pure and strong  
always."



While teaching this pledge, teach also the Bible verses that contain the corresponding thought:

1. Your body is the temple of the Holy Ghost.—1 Cor. 6:19.
2. Ye are not your own; for ye are bought with a price.—1 Cor. 6:19,20.
3. Keep thyself pure.—1 Tim. 5:22.
4. Set a watch, O Lord, before my mouth; keep the door of my lips.—Psa. 141:3.
5. If sinners entice thee, consent thou not.—Prov. 1:10.
6. The Lord is thy keeper.—Psa. 121:5.

—Mrs. Zella Foster Stevens.

The Juniors of Sterling, Kansas, won the catechism contest which was held the past year in Arkansas Valley Presbyterial. Saxman, Stafford, Arkansas City and Zenith had contestants entered for three years. 42 Juniors competed at the contest and

many more learned part of the questions.

Gary, Indiana has two Junior Missionary Societies. One for boys and one for girls. So far as we know, Gary is the only one of our churches that has separate societies for the boys and girls. The plan has worked out quite successfully and the interest has been good. The boys' society has 30 members and the girls' has 25. Subscriptions to the Junior Missionary Magazine have been offered as prizes for good attendance. The girls are doing sewing and the boys earning five cents a week for missions, apart from regular collections. The girls meet on Tuesday afternoons at 4:30 in the church and the boys meet on Wednesday at the same time and place. Each society has its own superintendent. Joint social meetings are held frequently.

## Indian Department.

MRS. J. FRENCH KERR, Secretary, 115 E. Fairview Ave., Connellsville, Pa.

Our Indian Department makes a contribution annually to the Council of Women for Home Missions to help carry on the work of Religious Work Directors, in Government Schools. The Council supports six religious Workers who serve eight schools, which are all non-reservation boarding schools. The pupils are separated from their homes during the school year, and often for the entire time. The training includes arts and trades as well as ordinary academic courses.

We quote from the Annual Report of Council of Women for Home Missions:

Theodore Roosevelt School, Fort Apache, Arizona, ending June 30, 1926. Enrollment 480. Highest grade taught 6. The pupils are young or very backward. Many of them can speak no English when they

enter. Some come from tribes who have no contacts with white men. Speaking of some of the first arrivals at the school, the Religious Work Director said: "Sixty-one came from Keams Canyon and Hopi Agencies. Some could hardly speak their own tribal tongue, having spent most of their life tending their father's sheep. All were dressed in Indian costume, and well perfumed with the odor of sheep with which they had been so closely associated." Two years later she wrote: "The development of the children is almost unbelievable. Instead of unkempt, undernourished children who entered school within the last twentyfour months we see well-dressed, nice-mannered boys and girls and as intelligent looking as children in Eastern States."

This school is so far removed from any community where cooperation of

churches and workers may be had that the Religious Work Director is greatly handicapped.

Flandreau, South Dakota, 475 enrolled, highest grade taught 10.

Pipestone, Minnesota, 274 enrolled, highest grade taught 7.

These schools are fifteen miles apart and are cared for by our Religious Work Director, who is himself an Indian. Most students in these two schools have had opportunity for contacts with white men. The Director has the advantage of being near a town in which there are several churches.

Genoa, Nebraska, enrolled 512, highest grade taught 10. Pupils come from more progressive tribes. They are encouraged to attend local churches. They have their own Sabbath School under the direction of school officials, as in the case at Flandreau and Pipestone. Seventeen of our Tama boys and girls are at Pipestone, while four are in Flandreau and twenty-seven are at Genoa.

Sherman Institute, Riverside, California, enrolled 1,055, highest grade taught 10. The situation at the school is unique in that a Union Chapel was erected under the direction of the Federation of Churches in Riverside; part of the cost was provided by constituent boards of the Home Missions Council. This chapel is used for all religious work of the Protestant groups. Fifty-nine tribes are represented in the large group of students, who come from fifteen Western States.

Albuquerque, New Mexico, enrollment of 838, highest grade taught 12. Santa Fe, New Mexico, enrollment 505, highest grade taught 8. One Religious Work Director serves the two schools. At both schools the

children attend Sabbath School in the churches in the towns nearby. At Albuquerque the school carries the girls and smaller children to and from school by auto buses.

Haskell Institute, Lawrence, Kansas, enrollment 966, highest grade taught 12. Sixty tribes are represented in the school; it is one of the outstanding Government Schools. While a full High School Course has been given here only a few years, it has turned out a great number of promising students. Many graduates are in the Government employ in connection with other schools; some are teaching. By providing a corps of volunteer workers it has been possible to interest a number of students from Kansas State University, which is located in Lawrence; members of the faculty are also vitally interested and ready to cooperate. Indian students attend the city churches; the girls are furnished transportation by the school, while the boys walk. The General Sabbath School is under the official direction of school authorities with whom the Religious Work Director cooperates closely. Adeline Morgan, one of our Tama girls is attending Haskell Institute.

Miss Helen M. Brickman has accepted the position of Director of Religious Work for Indian Schools, serving in executive capacity under the Home Mission Council and Council of Women for Home Missions beginning September 1, 1928. It is with real rejoicing that the announcement is now made of the appointment of one to devote her entire time and energy to this work. Miss Brickman comes with most evident enthusiasm for the task, and with a vision of the great possibilities among our Indian boys and girls.



## Literature Department

MISS ELIZABETH MILLIGAN, Secretary,

904 Publication Bldg., 9th St., Pittsburgh, Pa.

N. B.—For names and prices of Mission Study Books and helps, see the June Magazine, page six hundred and ninety-seven.

### THAT MISSION STUDY CLASS!

Mrs. M.—How do you do, Mrs. Crossley.

Mrs. C.—Oh, how do you do, Mrs. Morrell! I was thinking so hard that I did not see you.

Mrs. M.—What's the weighty matter you're trying to settle?

Mrs. C.—Well, I'll tell you and perhaps you can help me. This afternoon I was a guest at a luncheon. The guest of honor was from New York—such a delightful woman, really fascinating. It was a lovely luncheon, all autumn decorations and favors! I'm taking mine home. Isn't it dear?

Mrs. M.—Oh, Yes! Autumn decorations are always so effective! You must have had a splendid time.

Mrs. C.—No-o, I didn't. I did not have a good time at all.

Mrs. M.—Why, what was the trouble? Lovely people, lovely luncheon, attractive favors, what was lacking?

Mrs. C.—There wasn't a thing wrong with anything nor anyone except myself.

Mrs. M.—Do tell me about it.

Mrs. C.—W-e-l-l, we were all chatting at the table, and after we had told some of our favorite recipes and some of the funny things our children had done, and the witty things they had said, some one spoke of the present condition in China. The remark was made that we were not hearing much about General Feng now. Well, of course, I know that things are terrible in China, for the papers are full of it every morning; but those women all seemed to have friends there. Some were in Canton, some in a place called Hunan, some in South China, some in North China.

Some were in medical colleges, and schools, and hospitals; some seemed to teach one thing and some another.

Then someone spoke of a man called *Ghandi* in India. Just to show that I did know something, I asked if they had ever heard heard of that beautiful "Taj Mahal" in India,—you remember, we saw those beautiful pictures showing it? They had all heard of it, apparently, and went on to speak of the Punjab mission, and Gurdaspur and Sialkot and Rawal Pindi. They all seemed to have friends there, too. Then someone mentioned, quite casually, the "Nationalistic Movement in the Moslem World." "Young Islam," they said, "was so interesting!" Now, who is young Islam? They all seemed so familiar with him, too.

Then that fascinating woman from New York waxed poetical and spoke of "Our Templed Hills"; and another one said, "How did Temple Hills work out in your Church?" and Mrs. Manning said, "Oh, splendidly! Every one was so interested."

I was a little amused at the term "Templed Hills", but I felt that here, at least, I could do more than just *look* interested, and I said that we were out in the car the other day, and, since the rains, the hills are beautiful and the wild flowers are beginning to bloom. For some reason, this remark seemed to fall rather flat.

Such delightful women, and I simply did not know what they were talking about. A fish out of water—a foreigner in a strange land—and the reason? What was wrong with me?

Mrs. M.—Mrs. Crossley, did you ever belong to a Mission Study Class?

Mrs. C.—“A Mission Study Class?” No indeed! I never have gone to those! I have always said that when a woman gets too old to do anything else in the church she joins the Missionary Society. I’d rather put in my time with women who are up-to-date; and then you know the missionary meetings are so uninteresting!

Mrs. M.—I wonder if you have attended many missionary meetings. Were the women at the luncheon today up-to-date?

Mrs. C.—Yes, indeed! Up-to-date and down to the minute! That was the trouble—I felt so ignorant and behind the times. “Nationalistic Movement Among the Moslem People”, indeed!

Mrs. M.—Those women today, probably got some of their information from the newspapers and magazines; but from what you have just said I am sure they got the larger part of it from mission study classes. “Young Islam on Trek” was one of our foreign books on the Mohammedan people a year or two ago. One of the subjects dealt with in this topic was “Nationalism.” The one who spoke of “Templed Hills” was not being poetical—that was the name of one of our former home study books. It dealt with the rural church problem.

Mrs. C.—And do you mean to tell me that all those women have been in mission study classes?

Mrs. M.—Certainly, and I suspect some of them taught the books.

Mrs. C.—How peculiar! and were there any study classes here?

Mrs. M.—Oh, yes, quite a few.

Mrs. C.—Will there be any more classes this coming year? And will they be about the rural work and the Moslems?

Mrs. M.—There will indeed be more classes this year, but they will not be on the same subjects; we have different subjects every year. This year our home study book will be “What Next in Home Missions” by William P. Shriver; and the foreign book is “Friends of Africa”, by Jean Kenyon MacKenzie.

Mrs. C.—I am going to join a mission study class, for I do not want to show my ignorance again about current happenings.

Mrs. M.—Yes, that phase is important; but we want to remember that our real aim is to be educated in missions—their motives, problems, results—that we may know the peoples among whom our missionaries are working. That we may know so that we may *pray* and *give* and *send* and *go*, that they, too, may receive the Gospel of the Lord Jesus Christ.

Mrs. C.—I have had a new vision of *Missions* and of *Mission Study*. Starting today, I am a *mission study fan*. And missionary meetings shall be a part of my life. It is a late start and I hate to think of all that I have lost by my indifference; but from now on I, too, intend to *learn* so that I may know how to *pray* and *give* and *send*.

—Adapted from manuscript of Mrs. R. A. Andrews, Huntington, W. Va.

### PROGRAMS FOR WOMEN'S AND YOUNG WOMEN'S SOCIETIES

The Programs for 1929 will soon be ready. The subjects will cover, “What Next in Home Missions”, “Friends of Africa”, “The Work of the W. G. M. S.”

Price—1 copy, 5 cents; 25 copies, \$1.00; 50 copies, \$2.00; 100 copies, \$4.00.

Order from *THE WOMENS MISSIONARY MAGAZINE*, Xenia, Ohio.



## Tributes

### MRS. CATHERINE S. MORROW

The members of the Women's Missionary Society of the United Presbyterian Church of Hebron, Pa., wish to pay this tribute of love to the memory of Mrs. Catherine S. Morrow, who was called home May 8, 1928.

Her life was one of faithful service, at home, in the church and in the community, doing her best in the Master's service. Quiet and unassuming she was ever ready to greet the stranger, comfort the mourner and lend a helping hand in every time of need.

We extend our sympathy to the bereaved family, and commend them to our Heavenly Father who doeth all things well.

Mrs. M. J. Barclay,  
Mrs. J. H. Wissman,  
Committee.

### MRS. MATILDA C. FOTHERINGHAM

Whereas, In the order of Divine Providence our friend and co-worker, Mrs. Matilda C. Fotheringham, has been removed from us by the hand of death, thereby deeply moving all our hearts:

Therefore, Resolved—I. That in her death we have lost another of God's gentlefolk, a true and generous friend and a most genial companion. In all her relationships she had an honest purpose, was of sound judgment, prompt in action, most faithful in matters of trust as shown in her work for many years as a leader in our Primary department of the Bible school and primarily for more than twenty-seven years as the efficient treasurer of our Society. She was an earnest Christian worker and always interested in Kingdom advance.

Resolved—II. That we sincerely treasure the memory of her devoted life.

Resolved—III. That we deeply sympathize with the bereaved husband, the children and the brother in the home—those who have been called upon to part with their dearest earthly counselor and support and that we most earnestly beseech our Father in Heaven to grant to them the consolations they so much need.

Resolved—IV. That a copy of these resolutions be tendered to the family, a copy be spread on the minutes of our Society and that copies be published in the Women's Missionary Magazine and The United Presbyterian.

Mrs. J. W. Liggett,  
Miss Mary E. Ross,  
Mrs. G. B. McClellan,  
Committee of W. M. S.  
Seventh Church, Philadelphia.

### MRS. W. L. McCrory

The members of the Women's Missionary Society of West Allis, Wisconsin wish to pay tribute to Mrs. W. L. McCrory, who was called to her heavenly home June 20, 1928. Being yet in the morning hours of life, it seemed that she could not be spared from her home—from the husband and three children, and from the community life. Although giving herself generously to her family, she yet found time to serve the church in abundant ways for the Christ she loved. During the last two years she was president of the Missionary Society. Under her efficient administration the Society grew numerically and in interest, extending its avenues of service. As teacher of a class of girls in the Sabbath School her influence was indelibly impressed on the lives of her pupils.

Mrs. McCrory had a native culture which was developed by a college education. Her life and work were marked by a quiet reserve power, sound judgment, and effective action. She was broad in her sympathies, clear and direct in her thinking, and, best of all, thoroughly devoted to her family, to the church, and to God. As she was loved by her friends in life, so her memory will be revered. To her family and friends she has left a priceless heritage of rich memories and an inspiration for living lives of high service and love—the influence of a life "hid with Christ in God."

Mrs. S. A. Fulton,  
Mrs. L. M. Fidler,  
Mrs. R. W. Thompson.

### MRS. ELIZABETH M. FRASER

The Women's Missionary Society of the First U. P. Church of Providence, R. I., pays this tribute of love and respect to the memory of Mrs. Elizabeth M. Fraser, a life member, who passed to her reward on June 5, 1928.

Few possess, as she did, the capacity for making and retaining friends. To know her was to love her. By her sweet and lovable disposition she gripped the hearts of all. Gentle in character, charitable in judgment, unselfish in service, she was a pattern of motherhood and womanhood such as we are wont to associate with other days. In her was evidenced the beauty of a life tempered by faith in God, and controlled by His ideals. Although in physical presence this place shall know her no more, she shall continue to live, a fragrant memory, in the hearts of those who walked life's way with her.

Mrs. D. C. MacLeod,  
Mrs. J. J. Clarke,  
Mrs. A. W. Dyson,  
Committee.

## PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

### HONORARY MISSIONARY

Miss Mary J. Campbell, 15 Rajpur Rd., Delhi, India

### INDIA

Miss Emma Dean Anderson, 1881 .....Gurdaspur  
Miss Ruth I. Ardrey, 1924 .....Gujranwala  
Miss Helen Artman, 1920 .....Pasrur  
Miss Agnes Ballantyne, 1925 .....Sialkot City  
Miss Kathryn Beattie, 1920 .....Sangla Hill  
Miss Minnie Beatty, 1912 .....Sialkot City  
Miss Roma Beatty, 1909 Badomali, Sialkot District  
Miss Hazel Bennett, 1908 .....Gujranwala  
Miss Rebecca Jean Black, 1921 .....Sialkot City  
Miss Lois Boyd, 1918 .....Sialkot City  
Miss Frances E. Brown, 1928 .....Sialkot City  
Miss Lois M. Buchanan, 1910 .....Sialkot City  
Miss Evelyn Cathcart, 1925 .....Pathankot  
Miss Marie E. Cash, 1926 .....Sangla Hill  
Miss Henrietta Cowden, 1905 .....Sialkot  
Miss Laurella G. Dickson, 1897 .....Pathankot  
Miss Margaret Fehlman, 1913 .....Sialkot City  
Miss Betsy Fleming, 1913 .....Pathankot  
Miss Vida J. Graham, 1922 .....Pathankot  
Miss Nancy Hadley, 1904 .....Zafarwal  
Miss Evva P. Hartig, R. N., 1924 .....Jhelum  
Miss Kate A. Hill, 1896 .....Sargodha  
Miss Zarra S. Hoon, 1921 .....Sargodha  
Miss Flora E. Hormel, R. N., 1925 .....Sheikhupura  
Miss Janette Howland, 1921 .....Sialkot City  
Miss Florence Jones, R. N., 1920 .....Sialkot City  
Miss Olive Laing, 1912 .....Sialkot City  
Miss Sara Jane Lamont, 1928 .....Sialkot City  
Miss Mary A. Lawrence, 1893 .....Rawalpindi  
Miss Mary F. Lincoln, R. N., 1919 .....Sargodha  
Miss Mary E. Logan, 1891 .....Jhelum  
Miss Eleanor W. Macdonald, 1909 .....Pathankot  
Miss Elizabeth McCahon, 1875 .....Sialkot City  
Miss Lillian A. McConnell, 1902 .....Lyallpur  
Miss Rosa McCullough, 1879 .....Sialkot City  
Miss E. Josephine Martin, 1896 .....Pathankot  
Miss Fannie C. Martin, 1895 .....Gurdaspur  
Miss Mary R. Martin, 1890 .....Sangla Hill  
Miss Maude Mitchell Miller, 1925 .....Sheikhupura  
Miss Henrietta Moore, 1898 .....Pathankot  
Miss Sara A. Moore, 1917 .....Gurdaspur  
Miss Esther Moyer, 1924 .....Lyallpur  
Miss Margaret L. Murdoch, 1924 .....Lyallpur  
Miss Janet E. Nesbitt, 1925 .....Zafarwal  
Miss Willa Ramsey, 1921 .....Sialkot City  
Dr. Faith W. Reed, 1926 .....Sialkot City  
Miss Laura Reynolds, 1924 .....Sargodha  
Miss Louise Scott, 1916 .....Gujranwala  
Miss Rose Sherada, 1928 .....Sialkot City  
Dr. J. P. Simpson, 1902 .....Jhelum  
Miss Kate E. Spencer, 1918 .....Sargodha  
Miss Emma M. Stauffer, R. N., 1925 .....Pasrur  
Miss Vivian L. Trimble, 1921 .....Pasrur  
Miss Evelyn Tromans, 1923 .....Sargodha  
Miss Edna Ward, 1923 .....Sargodha  
Miss Helen V. Weede, 1928 .....Jhelum  
Miss Georgia Wengert, 1919 .....Rawalpindi  
Miss Josephine White, 1884 .....Pasrur  
Dr. Maria White, 1886 .....Pasrur  
Miss Dora B. Whitely, 1911 .....Pasrur  
Miss Carrie Worman, 1921 .....Sangla Hill  
Miss Gertrude E. Zink, 1919 .....Sangla Hill

### NOW IN THIS COUNTRY

Miss Theresa Brownlee, 1922 .....Zenith, Kansas  
Miss Ella Gordon, 1893, .....Pattersonville, N. Y.  
Dr. Reba C. Hunsberger, 1921 .....6049 Kingsessing Ave. Philadelphia, Pa.  
Miss Flora Jameson, 1903 .....34 Bonvue St., N. S., Pittsburgh, Pa.  
Miss Mary Kyle, 1904, Phon., Garfield Co., Mont.  
Miss Jean Morrison, 1895 .....829 S. Second St., Oskaloosa, Ia.  
Miss Lorena B. Taylor, 1922 .....Manhattan, Kans.  
Miss Cynthia Wilson, 1875 .....Pasadena, Calif.  
Miss Rosa T. Wilson, 1886 .....36 North Chester Ave., Pasadena, Calif.

### EGYPT

Miss Mildred Allison, 1926 .....Cairo  
Miss Ella M. Barnes, 1911 .....Cairo  
Miss Margaret Bell, 1901 .....Fayoum  
Miss Leota Cabeen, 1909 .....Alexandria  
Mrs. Mary K. Coventry, 1918 .....Cairo  
Miss Anna B. Criswell, 1905 .....Assiut

Miss Lucia Dwight, 1919 .....Tanta  
Mrs. Sara M. Eby, R. N., 1926 .....Cairo  
Miss Gudrun C. Estvad, 1925 .....Cairo  
Miss Davida Finney, 1914 .....Tanta  
Miss Minnehaha Finney, 1894 .....Cairo  
Miss Alta Grace French, 1925 .....Zagazig  
Miss Elsie French, 1909 .....Cairo  
Miss Alice Grimes, 1924 .....Assiut  
Miss Rena Hogg, 1896 .....Cairo  
Miss Isabel G. Hosack, R. N., 1912 .....Cairo  
Miss Elizabeth Kelsey, 1928 .....Cairo  
Miss Lois D. Kingan, 1926 .....Cairo  
Miss Lucy Lightowler, 1921 .....Alexandria  
Miss Lillian McClelland, 1923 .....Benha  
Miss Jeanette McCrory, 1916 .....Cairo  
Miss May E. McFarland, 1919 .....Tanta  
Miss Carol McMillan, 1906 .....Cairo  
Miss E. Roxie Martin, 1901 .....Alexandria  
Miss Dora Mason, 1918 .....Tanta  
Miss Sara B. Meloy, 1923 .....Zagazig  
Miss Helen J. Noordewier, 1921 .....Fayoum  
Miss Marion Paden, 1920 .....Alexandria  
Miss Venna R. Patterson, 1924 .....Cairo  
Mrs. Rachel Tracy Seiver, 1925 .....Alexandria  
Miss Edna B. Sherriff, 1920 .....Alexandria  
Miss Margaret A. Smith, 1872 .....Alexandria  
Miss Nellie C. Smith, 1911, .....Cairo  
Miss M. Frances Tait, 1925 .....Cairo  
Miss Anna Y. Thompson, 1871 .....Assiut  
Miss Mary L. Thompson, 1917 .....Alexandria  
Miss Ethel Weed, 1919 .....Cairo  
Miss Elizabeth S. White, 1924 .....Luxor  
Miss Ida B. Whiteside, 1924 .....Tanta  
Miss Ruth Mary Williamson, 1924 .....Luxor  
Miss Esther W. Wilson, 1919 .....Beni Suef  
Miss Margaret Work, 1924 .....Assiut  
Miss Ruth Work, 1904 .....Assiut  
Miss Laura Wright, 1921 .....Assiut

### NOW IN THIS COUNTRY

Miss Jean S. Campbell, 1923 .....Portersville, Pa.  
Miss Mary F. Dawson, 1922 % L. W. Dawson  
.....404 W. Main, St., Pullman, Wash.  
Miss Martha C. Glass, 1921 .....Monmouth, Illinois  
Miss Alfretta M. Hammond, 1904 .....State Hospital, Warren, Pa.  
Miss May Holland, R. N., 1913 .....% 904 Publication Bldg., Pittsburgh, Pa.  
Miss Helen J. Martin, 1914 .....409 Rebecca Ave., Wilkinsburg, Pa.  
Miss Frances M. Patton, 1922 .....% W. C. Patton, Sparta, Illinois  
Miss Estelle Robertson, 1922 .....% 904 Publication Bldg., Pittsburgh, Pa.  
Miss Jane C. Smith, 1922 .....438 N. Market St., Ligonier, Pa.  
Miss Laura B. Walker, 1904, % Mrs. Joseph  
Walker, 606 Beechwood Ave., Carnegie, Pa.

### SUDAN

Miss Mary Cole, 1919 .....Wadi Halfa  
Miss Una Cole, 1918 .....Khartum North  
Miss Esther Minta Ganter, 1928 .....Khartum North  
Miss Ray Huffman, R. N., 1924 .....Nasser  
Miss Aulora R. McIntyre, 1919 .....Omdurman  
Miss Marguerite M. McClellan, 1928 .....Wadi Halfa  
Miss Mary Jane McKnight, 1922 .....Khartum North  
Miss C. Blanche Soule, R. N., 1921 .....Nasser  
Miss Frances Turk, R. N., 1921 .....Khartum North  
Miss Madeline Wilson, 1924 .....Khartum North  
Miss Marguerite Wilson, 1928 .....Khartum North

### NOW IN THIS COUNTRY

Miss Lillian Billington, 1927, .....509 High St., Bellingham, Wash.  
Miss Elsie E. Grove, 1912, Due West, So. Carolina

### ABYSSINIA

Miss Viola May Bayne, R. N., 1924 .....Gord  
Miss Ruth C. Beatty, R. N., 1920 .....Addis Ababa  
Miss Isabel Blair, 1922 .....Says  
Miss Elizabeth McKibben, 1924 .....Says

### NOW IN THIS COUNTRY

Miss Hazel Ewing, 1923 .....1197 Main St., Woodlawn, Pa.  
Mrs. Ruth Lobaugh Walker, 1923 .....% Mr. C. R. Lobaugh, Conoquenessing, Pa.  
Miss Florence D. White, 1923 .....c/o Mr. E. R. White, Cortland, Ind.



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## A Little Time Apart

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### PRAYER THOUGHTS

"It is not lost time waiting upon God."

Christ is always ready for communion with a prepared heart.—J. Hudson Taylor.

Prayer is not overcoming God's reluctance; it is laying hold of His highest willingness.—Trench.

Prayer is the outlet upwards for gratitude and yearning desires for blessing; it is the inlet through which the supplies of grace pour downward into the heart.—Theodore L. Cuyler.

If you want to get near to God in prayer, don't go far away in between times.—Mrs. W. R. Moody.

We must spend some time alone with God each day to keep the conscience highly efficient.—John Mott.

He who waits for God is not mispending his time. Such waiting is true living, such tarrying is the truest speed.—Joseph Parker.

Nothing humbles the soul like sacred and intimate communion with the Lord; yet there is a sweet joy in feeling that He knows all, and, notwithstanding, loves us still.—J. Hudson Taylor.

Our souls need the refreshing that comes from having a meeting place with God. Oh, that we might learn to be often in the presence of God!—H. R. Weir.

Prayer is not merely coming to God to ask something from Him. It is above all fellowship with God, and being brought under the power of His holiness and love till he takes possession of us and stamps our entire nature with the lowliness of Christ, which is the secret of all, true worship.—Andrew Murray.

Ten minutes spent in Christ's society every day, aye two minutes, if it be face to face and heart to heart, will make the whole life different.—Henry Drummond.

The one concern of the devil is to keep the saints away from prayer. He fears nothing from prayerless studies, prayerless work, prayerless religion. He laughs at our toil, mocks at our wisdom but trembles when we pray.—A. P. Fitt.

Prayer is the strategical point which Satan watches. If he can succeed in causing us to neglect prayer, he has won; for where communion between God and His people is broken, the true source of life and power is cut off.—Andrew Murray.

To pray in the Spirit means to look to the Holy Spirit to teach you what to ask for and how to ask for it. It is the prayer

that God the Spirit inspires that God the Father answers.—R. A. Torrey.

A prayerless day never can be anything but a day of loss and failure. It may not seem so. But, however bright and happy a day may seem to be, if it lacks heaven's benediction it is a sad day.—J. R. Miller.

I ought to spend the best hours of the day in communion with God. It is my noblest and most fruitful employment and is not, therefore, to be thrust into any corner.—Rob't. McCheyne.

Nothing can be clearer than that Jesus encouraged men to think of prayer as a reality, a power which could accomplish results. He told them that God would act in answer to prayer. And He showed them in His own life the example of a man praying, and guided, strengthened and upheld by prayer.—Robert E. Speer.

The power loosened out through prayer is as tremendous as the power of a true fragrant life, and may touch not one spot but wherever in the whole round world you may choose to turn it.—S. D. Gordon.

There is marvelous power in individual prayer: but there is an intensified power when a group of people come together to pray.—S. D. Gordon.

When we kneel in prayer, this should be the spirit of our approach to God, a spirit of confidence, of unreserved speech which tells him everything, and a spirit of child-like faith and assurance which rests on his promises and expects their fulfillment in answer to prayer.—W. H. Griffith Thomas.

Ask largely. The prayer of faith knows no limit. Be not afraid. Your large request honors every attribute of God. Open your mouth wide and He will fill it.—Dr. J. Burrell.

Do we not miss much of the sweetness and efficacy of prayer by a want of careful meditation before it and of hopeful expectation after it?—Spurgeon.

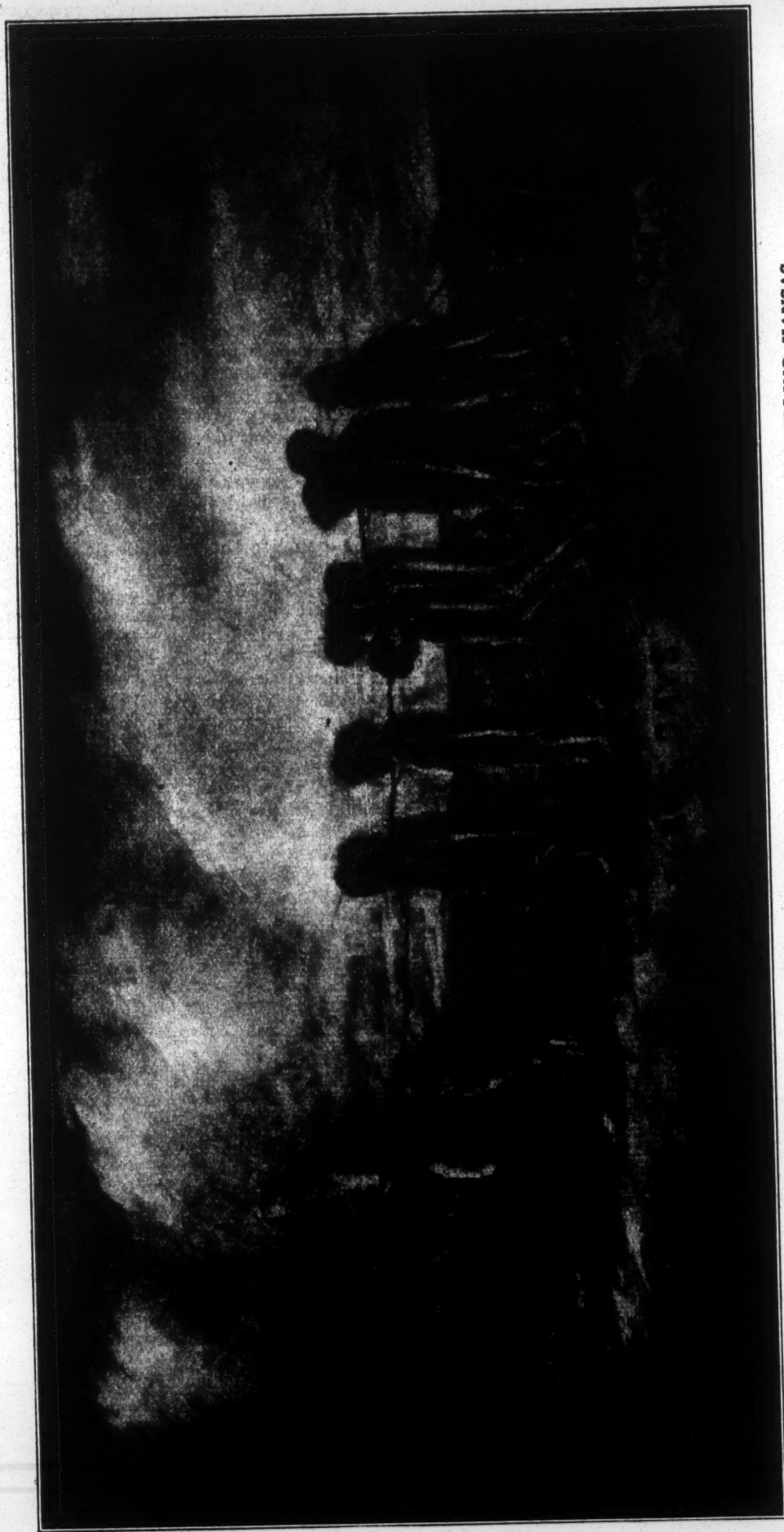
It is possible for a Christian to accomplish more for the Kingdom of Christ by a faithful secret prayer life than by the most public active life without it.—John R. Mott.

Deeper than the need of men, deeper than the need of money, aye deep down within this spiritless life of ours is the need of world wide prevailing prayer.—Rob't. E. Speer.

"O Thou by whom we come to God  
The Life, the Truth, the Way;  
The path of prayer Thyself hast trod;  
Lord, teach us how to pray."

—Mrs. Mary Porter Kyle.

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DRAWN BY MISS ALICE M. BROWN, INSTRUCTOR IN ART, STERLING COLLEGE, STERLING, KANSAS  
Cut furnished from Mrs. George Moore Memorial Fund.